

FEDERAL COUNCIL BULLETIN

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March, 1928

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A JOURNAL OF INTERCHURCH COOPERATION



Coming Events

EMBARRASMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Federal Council of the Churches, Commission on Evangelism	New York, N. Y.	Mar. 15
Federal Council of the Churches, Administrative Committee	New York, N. Y.	Mar. 23
International Missionary Council	Jerusalem	Mar. 24-Apr. 8
Federal Council of the Churches, Commission on the Church and Social Service	New York, N. Y.	Mar. 29-30
International Convention of Disciples of Christ	Columbus, Ohio	Apr. 17-22
United Stewardship Council	Nashville, Tenn.	Apr. 27-28
Federal Council of the Churches, Administrative Committee	New York, N. Y.	Apr. 28
General Conference, Methodist Episcopal Church	Kansas City, Mo.	May 1—
African M. E. Zion Church	St. Louis, Mo.	May 2 —
General Conference, African Methodist Episcopal Church	Chicago, Ill.	May 7—
World Conference on International Justice	Cleveland, Ohio	May 7-11
Biennial Conference of Community Church Workers	Mountain Lakes, N. J.	May 15-17
General Conference Methodist Protestant Church	Baltimore, Md.	May 16—
Southern Baptist Convention	Chattanooga, Tenn.	May 16-20
General Assembly of the Presbyterian Church, U. S.	Atlanta, Ga.	May 17—
General Assembly of the United Presbyterian Church	St. Louis, Mo.	May 23—
General Assembly of the Presbyterian Church in the U. S. A.	Tulsa, Okla.	May 24-31
International Missionary Union	Clifton Springs, N. Y.	May 30-June 3
Association of Executive Secretaries of Local Councils of Churches	Buffalo, N. Y.	May 31-June 2
General Synod, Reformed Church in America	New York, N. Y.	June 7-13
Northern Baptist Convention	Detroit, Mich.	June 16-21
Baptist World Alliance Congress	Toronto, Canada	June 23-29
National Education Association	Minneapolis, Minn.	July 1-6
World's Sunday School Association Convention	Los Angeles, Cal.	July 11-18
General Conference of the Seventh Day Baptist Churches	Riverside, Calif.	July 23-30
Quadrennial National Convention, Evangelical League, Evangelical Synod	Milwaukee, Wis.	Aug. 7-12
National Association of Workers Among Colored People	Winston-Salem, N. C.	Aug. 14-19
World Alliance for International Friendship Through the Churches	Prague, Czecho-Slovakia	Aug. 24-30
Continuation Committee, Universal Christian Conference on Life and Work	Prague, Czecho-Slovakia	Aug. 31-Sept. 5
National Baptist Convention	Louisville, Ky.	Sept. 4-10
Biennial National Convention, Evangelical Brotherhood, Evangelical Synod	Indianapolis, Ind.	Sept. 16-19
Convention of the United Lutheran Church	Erie, Pa.	Oct. 9—
General Convention of the Protestant Episcopal Church	Washington, D. C.	Oct. 10—
Federal Council of the Churches, Quadrennial Meeting	Rochester, N. Y.	Dec. 5-12

FEDERAL COUNCIL BULLETIN

A Journal of Religious Cooperation and Interchurch Activities

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SAMUEL McCREA CAVERT, Editor

AENID A. SANBORN, Assoc. Editor

WALTER W. VAN KIRK, Assoc. Editor

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EDITORIALS

The Lenten Emphasis of Our Cooperative Christianity

It is during the Lenten Season that Christians are made particularly conscious of their oneness in Christ. The suffering and passion of the Son of God dwarfs into insignificance all minor considerations of ecclesiastical divisiveness, and emphasizes only the common heritage shared by the Christians of every creed in the sacrificial ministry of Him who became "obedient even unto death, yea, the death of the Cross."

We have been witnessing within recent weeks the practical effectiveness of a cooperative Christianity in handling grave social questions. We refer especially to the action taken by the churches with regard to the naval building program now pending in Congress, and to the conversations now in progress between our own and certain other nations for the outlawing of war. In both instances, the influence of the churches, in their cooperative capacity, has made for a higher standard of social conduct, nationally and internationally.

That is only a part of the story, however, of our cooperative Christianity. It is, in many respects, the least important part. During these Lenten days, in scores of cities and towns

throughout the country, churches will worship together in remembrance of Him who came into the world to redeem mankind from the oppression of sin. During these holy days in New York, Brooklyn, Baltimore, Philadelphia, Boston, Chicago, Toledo, Cleveland, Rochester, Buffalo, Detroit, and in numerous other communities, Christ is being exalted. Under the auspices of councils and federations of churches, union services are being held, into which the members and friends of many denominations and communions are being drawn together for the deepening and strengthening of their devotion to their common Lord.

Here we see the more mystical aspects of Christian fellowship. Here we see the churches of Christ gathered together in an impressive act of corporate worship, to the end that men and women may come to know Him and the power of His resurrection.

We quite agree with Dr. Samuel Shoemaker, of Calvary Protestant Episcopal Church, New York, when he says:

"I am sick of hearing ministers say things they know everybody will agree with instead of hurling down a spiritual dare to disquiet the hearts and disturb the consciences of people who

really want God, but can never have Him until the waters of their lives have been troubled by a great challenge. I am tired of churches which make every appeal but the appeal of religion; providing all sorts of amusements and clinics and clubs, while the souls of their people starve. We have not captured the imagination of this generation by attempting to tone down religion to the level of the people. What they want us to do is raise them to the level of religion."

Our cooperative Christianity, in these pre-Easter days, is trying to lift the imagination of people everywhere "to the level of religion." It is trying to lay upon the consciences of people that they "can never have Him until the waters of their lives have been troubled by a great challenge."

Campus Religion

Dr. Ernest H. Wilkins, President of Oberlin College, in addressing the recent Princeton Conference on Religion, said, "In a typical modern college body of 1,000 men there would be, I think, about 100 who might fairly be said to be religious-minded, rather more than 800 who would not ordinarily be much concerned about religion, and a residuum who would consider themselves to have dispensed with religion."

These figures even if correct are not alarming, at least from the campus point of view. They reflect, not simply the lack of student interest in religion particularly, but far more the lack of a well-conceived and prophetically applied policy on the part of the Church at large with respect to a religious ministry on the campus. The Christian Associations have done a perfectly heroic piece of work in conserving religious interests on the campus at a time when the churches, as such, were but dimly conscious of their responsibility in that direction. The Student Department of the Christian Associations has rendered to the Church a service that cannot be measured by ordinary standards. The

fact that there is a religious problem on the campus is not the fault of the "Y." It is rather the fault of the Church, in its corporate capacity.

True, many communions have of late tackled the problem of campus religion with vigor. They have established foundations for student work. The Wesley Foundation at the University of Illinois stands out as a conspicuous example of a virile student ministry. Interchurch student pastorates have been instituted at the University of Missouri, the University of Montana and numerous other state institutions of learning. A pioneer piece of work is being done in this particular type of religious endeavor. Then, too, there is a united Christian work in progress at Cornell and at the University of Pennsylvania that may well become a model for a cooperative religious approach to the campus.

Notwithstanding the awakened interest of the churches in the matter of campus religion, much additional work remains to be done before the 800 students referred to by President Wilkins as being unconcerned about religion are made to feel their kinship with spiritual verities. It may be said with something approaching finality that students will turn a deaf ear to all purely sectarian appeals. If religion is to appeal to them at all, it must be interpreted as a spiritual something totally unencumbered by any divisive interests whatsoever. A sense of unity must breathe through the religious ministry intended for the undergraduate body of today.

Has not the time come for a re-examination by the churches of their joint responsibility in the student field? If college administrators, presidents and faculty members are able to find three days for a conference discussion on the problems of campus religion, cannot the responsible leaders of our several denominational and interdenominational bodies find time for a similar type of conference? The question of the religious approach to students has now

been reviewed from the college administrative point of view. The same question needs to be reviewed afresh from the church point of view.

The World Court Again

The belief is growing that the question of American membership in the Permanent Court of International Justice may again become a vital public issue. The Senate, on January 27, 1926, by a vote of 76 to 17, gave its advice and consent to the adherence of the United States to the World Court. As is well known, the Geneva Conference of Signatory States, September, 1926, declared its inability to accept, without modification, the fourth and fifth reservations laid down by the Senate in its vote of adherence. These states, however, in transmitting their reply, referred to "such exchange of views as the Government of the United States may think useful."

No such exchange of views has even been considered. Little has been heard regarding this issue in recent months. The Court has been neglected not only by its enemies but by its friends. Two years ago, enthusiasm for this cause was at a white heat. Church assemblies were passing strong resolutions in favor of America's entrance into the Court. The conviction was wide-spread that America, in view of her historic commitments to principles of arbitration, owed it to herself and to the world to give to the Court the strength and influence of her presence by becoming a full-fledged member of that body. But alas! The controversy over the reservations demanded by the Senate and the subsequent action of the Geneva Court Conference had the effect of considerably cooling the enthusiasm of those who only a short time before had regarded American membership in that international tribunal as the next most urgent step in the development of our foreign policy.

Signs are now beginning to multiply, however, that an increasing number of Americans are not willing that this important issue shall be shelved in this manner. Senator Gillett's resolution suggesting "to the President the advisability of further exchange of views with the signatory states in order to establish whether the differences between the United States and the signatory states can be satisfactorily adjusted" will be widely welcomed by the Court's friends throughout the country. The Church at large, it is hoped, will take cognizance of this renewed interest in the World Court question.

The Administrative Committee of the Federal Council of the Churches, on February 24, expressed the view "that a decision by the President to arrange for such an exchange of views with the state members of the World Court of Justice would be heartily welcomed by the churches of our constituency" The hope was also expressed "that all misunderstandings may be removed and differences adjusted to the end that the United States may soon become a full member of the Court on a basis of equality with all the other members."

Is it possible to recover the moral enthusiasm so spontaneously evidenced on this question only two short years ago? We believe it is.

"New York Times" on Church Delegation's Interview with President

The "New York Times" was one of the few newspapers that grasped the significance of the occasion. Its editorial of March 8 was as follows:

A Constructive Policy

"The address made to the President on behalf of the churches last week was not fundamentally of a negative nature. It was rather one of hearty support of the declaration of the President in definite commitment to the new standard

of dealing with other countries. It did incidentally deprecate the big navy program, but only or chiefly because it jeopardized the very proposals looking toward the renunciation of war as a national policy. The stress was put upon the constructive effort which was begun at the Washington Conference and the importance of renewing and extending that effort 'undaunted by a temporary setback.' The professions of the American people before the world will inevitably lose their influence if we take practical steps that belie them. We know in our hearts the sincerity of those professions. But this is of little avail unless there is definite and resolute effort to make them effective.

"Former Attorney General Wickersham, in support of the address, urges the continuance of the effort for pushing on with the procedure initiated by the Washington Conference. Neither the difficulties and limitations nor the temporary effect of the last naval conference should deter the United States from making clear its willingness and desire to bring about a thoroughgoing limitation of naval armament. Many Americans were shocked by the naval program as first presented, while other nations looked with amazement and suspicion at the proposals. Is this the way toward outlawing war? Is this the beginning of its renunciation as a national policy? These are the questions that rise throughout the earth. America's answer cannot be inconsistent with what she has demanded of others if she is to be true to herself and to them. Our naval policy must be adjusted to the constructive world-peace policy in which we have made a beginning. We have put our hand to that plow; we can't in honor turn back."

"I Publicly Retracted My Statements . . ."

Retractions seem to be in order. In the February issue of the **Bulletin**, we referred to the fact that Congressman

Arthur M. Free, of California, had withdrawn his bill calling for an investigation of the Federal Council, for the reason that he had no grounds on which to proceed.

Within the past few days, another misinformed critic of the Federal Council, an Army Reserve Officer, has withdrawn his widely heralded charges. In a letter to Dr. Charles S. Macfarland, this gentleman states:

"It would look as though you had backed me down on the matter . . . which we were discussing . . . I publicly retracted my statements at the Reserve Officers' Convention . . . and, furthermore, complimented the Federal Council of Churches for its broad-minded attitude . . . I am duly appreciative of the indefensible position in which I now stand . . ."

"I Speak Plainly"

(Editorial—The Christian Advocate, March 15, 1928)

Our attention has been called to a startling address by one Lieutenant-Colonel Bullock, given before the Government Club, an organization of New York women.

The Colonel's subject was "Playing With Dynamite," and he lived up to his subject. After taking the customary fling at Jane Addams (despite his Commander-in-Chief's high estimate of Miss Addams, publicly expressed), and the usual reference to "red-blooded men" and the expression of his judgment that an Army Chaplain has no right to render spiritual help to soldiers if he disapproves of war as a method of settling disputes, he went on to say, "I speak plainly because the time has come for the utmost plainness of speaking," and then declared: "Madam Chairman, it was never the business of the Church to prevent war."

The Colonel's subject, "Playing with Dynamite," was rather more appropriate than the imprint on the document, which was published by the Military "Intelligence" Association of Chicago.

Oneness in Christ During the Lenten Season

"THE Cross" is the central theme of the Lenten services being held in Detroit under the auspices of the Detroit Council of Churches. On Good Friday afternoon in that city divine services will be held in ten different theaters. The Mayor of Detroit, as in other years, will issue a proclamation calling upon the people to observe this day from 12 to 3 P. M. All the motion picture theaters will close their doors save those in which the famous three-hour services are held. Retail merchants suspend business for the afternoon as the thought of the community is fastened upon the things of God and eternity.

For the ninth year the churches in the Chicago Church Federation have united for the Lenten noonday meetings in the Loop. About 1,000 people were unable to gain admittance at the Chicago Good Friday service a year ago. This year on Good Friday seven of the more prominent ministers of the city, representative of seven different communions, will speak on the Seven Words from the Cross.

The Baltimore Federation of Churches is bringing a distinguished churchman to that city for a series of Lenten addresses. Lenten meditations are also being broadcast each day during the holy season from 11:30 to 11:45.

Under the leadership of the Evangelistic Committee of the Federation of Churches, Rochester is engaged in a Lenten program that has enlisted the cooperation of special groups of religious leaders and organizations.

Throughout the entire Lenten period in the three daily newspapers of the city a devotional message from the pen of a layman is carried. In this lay part of the program men who are prominent in the business and social life of the city as well as in the work of the churches are used and their messages are widely read and carry with them a wide influence.

In addition to this program that enlists the cooperation of the laymen, special noonday services will be held at the First Methodist Episcopal Church, near the "four corners," during the two weeks preceding Easter, and a three-hour service at the same place on Good Friday. Prominent pastors from outside the city have been engaged to speak at these meetings. The three-hour service at a downtown church on Good Friday will also be duplicated in several sections of the city where pastors and churches will unite to hold such a service for the benefit

of those who are not able to attend the meeting downtown.

The Lenten noonday meetings of the Federated Churches of Cleveland opened on Ash Wednesday in the Ohio Theater and 200 were turned away from the doors. It was the largest attendance on an opening day of the seventeen seasons these noonday services have been held in that city.

The New York Federation of Churches will hold its Lenten services at the Palace Theater, concluding with a great Easter dawn service on the campus of Columbia University.

The Toledo Council of Churches holds its Lenten services in one of the downtown churches, the speakers representing many different faiths. Here, also, a three-hour Good Friday service is largely attended by men and women within and without the Church. The Toledo Council of Churches by joint committee action with the Catholic Diocese of Toledo has secured the closing of all theaters and many business houses during the early afternoon hours of Good Friday.

The Washington Federation of Churches, the central agency of a United Protestantism in the nation's capital, conducts a noonday Lenten service in one of the downtown theaters.

The general theme of the Lenten services sponsored by the Greater Boston Federation of Churches is "Jesus Christ." Each day the B. F. Keith theater in that city is crowded with a throng of people who would see Jesus. The services are broadcast daily by WEEL.

In these cooperative services of worship the churches experience a oneness in Christ that is truly remarkable, with the result that entire communities are made to feel the spiritual throb of a united ministry.

The *Missionary Review of the World* celebrated the jubilee of its fiftieth anniversary on February 11 by a luncheon at the Hotel Commodore, New York, followed by the annual meeting of the Board and its friends.

Dr. Robert E. Speer, the Chairman of the Board of Directors, presided, giving an address reviewing some of the developments of Christian missions during the lifetime of the *Review*.

Delavan L. Pierson, the Editor, recounted the history of the *Review* and interpreted the contribution that it is making to the Christian movement around the world.

World Day of Prayer

BEGINNING in the 1890's, a Day of Prayer for Foreign Missions and a Day of Prayer for Home Missions have been interdenominationally observed annually by the women of the United States. For the 1920 observance these were united, the first Friday in Lent being selected. Two years later Canada began to observe the same day. In 1927, this became a World Day of Prayer, the program used in America being translated into various languages and dialects. Word of the inspiring gatherings of missionaries and Christian nationals has been received from many lands.

In our own land the number of places observing the Day increases greatly year by year, and now men, as well as young people and children, participate. Special meetings are held for business women. In some large cities there are meetings in many centers, morning, afternoon, and evening. The open country and little villages observe the Day. Shut-ins use the program.

The Council of Women for Home Missions

and Federation of Woman's Boards of Foreign Missions of North America have a joint committee which prepares the program and preliminary material. On this committee serve representatives of many denominations, Negro and white. In 1927, a Korean served. It is intended that increasingly the membership shall include those of other countries, and it is expected that an Oriental will prepare the program for 1930. Local committees which plan for the Day are composed of many nationalities and races. Thus the observance is truly interdenominational, interracial, international.

"Breaking Down Barriers" was the theme for 1928. "That They All May Be One" will be the theme for 1929. Can we measure the influence, the inspiration, the results of the united thanksgiving, petition, intercession for the fuller coming of the Kingdom of Christ on earth—the complete realization of His intercessory prayer?

FLORENCE E. QUINLAN.

Where Home Mission Money Goes

By C. LUTHER FRY*

I. THE amounts of home-mission money distributed each year by Protestant bodies are large. Five denominations alone are known to give an aggregate of more than \$5,000,000 each year. This is the interest on a hundred million dollars.

II. Most of the home-mission moneys distributed to churches are given to native-white churches. In the case of the Presbyterians, the amount turned over to native-white churches was \$946,000 out of \$1,333,000, or more than 70 percent of the total. In the sample of Protestant Episcopal churches studied, nearly 90 percent of the money given as aid went to native-white churches. Home-mission grants are, therefore, being used primarily to help native-white rather than Negro, Indian or foreign churches.

III. The great majority of native-white churches aided are located in rural areas. Out of 2,121 native-white Presbyterian churches, 1,700, or four-fifths, were so located. For the Protestant Episcopal churches studied this proportion was 60 percent, and for the Baptist it was over 70 percent.

IV. The fact that by far the largest group of

churches receiving aid are native-white churches in rural areas becomes doubly important when it is remembered that a large proportion of the rural churches aided, particularly those in villages, are in communities in which several other Protestant churches are located. Analysis of 343 aided churches, located in small villages of 1,000 population or less, revealed that 205, or nearly 60 percent of them were in places that had at least one other Protestant church.

The American Eugenics Society offers prizes of \$500, \$300 and \$200, respectively, for the best sermons on eugenics and the Church, preached in America before June 1, 1928.

The contest is open to any minister, rabbi or priest, and to students in theological seminaries of any denomination. The sermon must be preached to a regular congregation, and submitted in manuscript form to the American Eugenics Society, Room 1550, 370 Seventh Avenue, New York City, before June 1, 1928. It must be accompanied by a filled-out questionnaire for study of the local parish, prepared by the American Eugenics Society for the contest.

For more complete details as to the contest address the American Eugenics Society, 185 Church Street, New Haven, Conn.

*Conclusions reached in a study on "Home Mission Aid," published by the Institute of Social and Religious Research and presented at the National Church Comity Conference.

Packing Friendship into School Bags

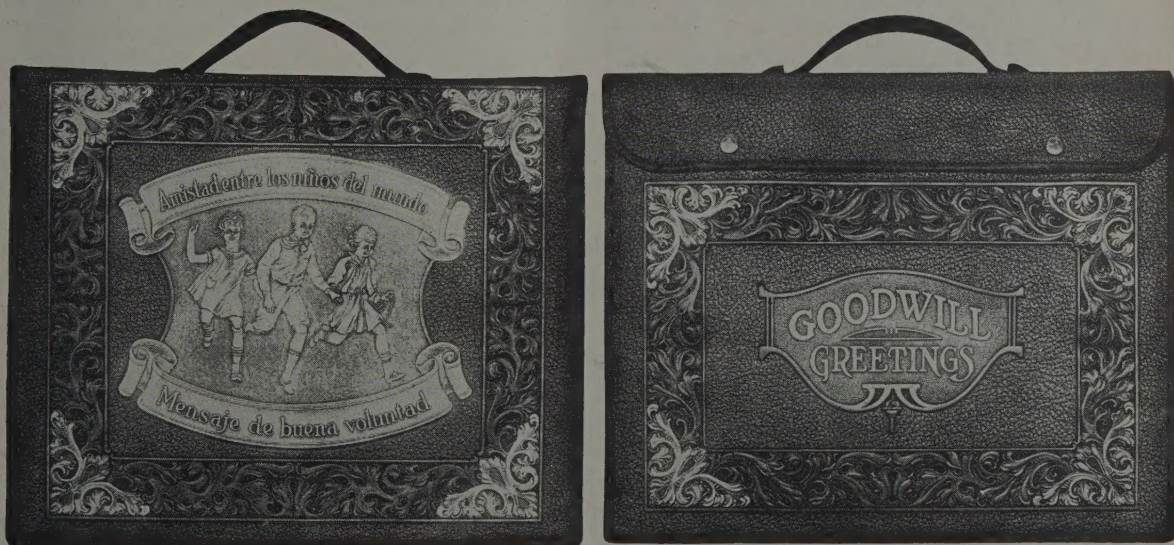
"PERHAPS not in a decade will there come such an opportunity to follow up the goodwill that now exists between Mexico and the United States, and everyone should share in it," said the secretary of one of our mission boards commenting on the second friendship project of the Committee on World Friendship Among Children. The widespread interest with which this plan, for strengthening goodwill and understanding between the children of America and the children of Mexico, is being received suggests that thousands of others are thinking the same thing.

"Just what is it all about and what are we supposed to do?" was the question in a recent letter. "Why school bags, and not dolls such as we sent to Japan?" These friendship projects are developed with a country that needs, so we believe, an assurance of our friendly interest and our goodwill. They are built around some special day in that country and our letters of goodwill greetings go with something that has a special meaning to the children of that country. In the case of Japan, the first country chosen, it was the famous Doll Festival Day, dear to the hearts of all the girls in Japan—and what more natural than that doll messengers should carry the letters of greeting? Mexico's great emphasis is placed today on one of her greatest needs—schools and education for her children. President Calles has promised a thousand new schools annually in his administration and he has kept that promise. This is the reason that Friendship School Bags have

been selected to carry the good wishes of the children of America to the children of Mexico. The date of distribution among the schools in Mexico will be September 16th, her Independence Day, a day as full of meaning to that country as July 4th is to us.

The standard school bag chosen is light in weight but made of good quality Du Pont fabrikoid warranted to stand wear and climatic changes. This same material is used for luggage and automobile seats, both of which have hard wear. It had to be an inexpensive article and yet good enough to be dignified and worth sending to our neighbor children. It is made in three colors, blue, brown and red, with a design embossed in gold and silver coloring. The design shows three children running hand in hand and suggests the happiness and power of youth as they hurry their way through the world. In Spanish, above the figures of the children, are the words "World Friendship Among Children," and below in the same language the words, "Messages of Goodwill." On the other side are the words "Goodwill Greetings" in English.

Inside is a letter in the two languages from the Committee introducing the sender of the school bag to the one who is to receive it and telling him (or her) that packed in with the school things are friendship and goodwill. An addressed sticker is enclosed to be put on the package when it is wrapped and ready for mailing to the Department of Education, through which we are working. The name of the Com-



TWO VIEWS OF THE MEXICAN FRIENDSHIP SCHOOL BAGS

mittee in one corner assures its entering Mexico duty free and a blank space is to be filled with the name of the sender.

Then there is a set of nine picture cards, each one described in English and Spanish. They show the two great liberators of the two countries, Washington and Hidalgo; the two great reformers, Lincoln and Juarez; the two liberty bells that have rung out independence for their countries; the famous Niagara Falls and the beautiful Juanacatlan Falls; and last of all a picture of the great Air Ambassador of Friendship, Lindbergh, standing beside his Spirit of St. Louis, equally beloved by the children of America and Mexico.

The sender makes his own choice as to what goes inside this nice friendly school bag. Not less than five and not more than ten things are to be enclosed, for there must be some uniformity in the contents. Nothing of a sectarian nature should go into the bag—that is only reasonable.

“You have no drinking cups in your list,” the Mexican Consul General said, and it was easy to see that the omission was a serious one in his mind. “We never thought of it,” we frankly said. “Please add it,” he said, “for we are emphasizing sanitation and it will help.”

Seeds for school gardens; games for recess time; nice Ivory soap models that will intrigue a small child into hand washing before he knows it; scrapbooks that will tell about the things we do in school here; pencils and pads and erasers and all the things dear to a child’s heart are suggested in the list of things to be put in the school bag. For these school bags, thousands of them we hope, are going to the primary children about six to twelve years of age.

“Should you send fabrikoid bags,” some one wrote, “when the most beautiful tooled leather in the world comes from Mexico?” “To be sure we have the most beautiful tooled leather,” said the Mexican Consul General, who is our last word of authority, “but our primary school children do not have their school bags made of it! They carry drab-looking bags, and these you are sending with their color and friendly words will bring joy to their hearts. We are delighted that you are doing it.”

A million and a quarter primary school children in Mexico! How many will have a Friendship School Bag? One Sunday school is arranging to have every child fill and send one. That is perhaps unusual, but it certainly is doing things in a thorough way, isn’t it?

Dr. Tigert, United States Commissioner of

Education, so heartily approves of the idea that he has written to all State Superintendents of Education asking their cooperation in making the effort a success. One superintendent has written, “We will be glad to cooperate with you in the international goodwill project with Mexico. We are at your service.” Another writes, “I promise the Committee any cooperation that this office may be able to extend.”

We will wait long, we who want a hand in the building of world peace, for a greater opportunity to show our friendliness. Simple is it? Yes, but who knows how far-reaching it may be in its results? No one dreamed how much goodwill those dolls would carry over to Japan and bring back to us in this country.

How many times we have said it—that if we want peace on this earth we must write it in the hearts of children. We are to be congratulated that the opportunity is at hand to put into practical form the friendship and goodwill that we dream about.

JEANNETTE W. EMMICH.

A Friendship Pilgrimage

A tour to South America of an exceptional character has been announced for the summer of 1928, under the auspices of the Educational Advance in South America.

It will be in the nature of a deputation, bent on understanding and friendship. The wonders and beauties of the trip and the features that appeal to all travellers will be enjoyed, but the emphasis of this tour will be placed on contacts with the peoples and an effort will be made to get acquainted with the real life of the South American republics.

Opportunities will be made to meet and converse with government officials, educators, leaders in the business world, missionaries. Mission stations and schools will be visited.

The tour will be led by a director who speaks Spanish and is experienced in South American travel.

The party will sail from New York, June 7, via Havana and the Panama Canal. The countries visited will be Peru, Bolivia, Chile, Argentina, Uruguay and Brazil, the group arriving in New York August 28. The cost will be two thousand dollars.

Any who are interested in this kind of a visit to South America may write for further information to The Committee on Cooperation in Latin America, 419 Fourth Avenue, New York City.

Russian Youth and the Union of the Churches*

By N. ZERNOFF

Secretary of Russian Student Movement of the World Student Christian Federation

RUSSIAN youth has always astonished foreign observers by its strong religious nature. Questions regarding the meaning of human life, the existence of God, the happiness of mankind, have always deeply disturbed it. But up to the Revolution, as a result of a number of historical circumstances, the main line of ideological searchings of Russian youth had no connection with Christianity. Russian youth saw the salvation of individuals and of the whole of mankind in the path of humanism and socialism. And contemplating the union of all peoples, it almost never turned attention to the Church, toward that force which by its very nature is called upon to unite all the nations in one family.

Heading a New Religious Emphasis for Russian Youth

After the first Russian Revolution of 1905, the attitude of Russian youth toward the Church began to change. Christianity for many of them began to be a genuine force, whose calling it was to lighten the suffering of earthly life. This gradual but steady process of growth in church consciousness was, however, suddenly broken off by the terrible catastrophe of the Russian Revolution. In an instant all was changed. It seemed that all the eternal supports of Russian life had been destroyed, all the ordinary norms of life turned upside down, and the meaning and significance of human existence stood before Russian youth in an entirely new light. The Orthodox Church, which before the Revolution enjoyed the outward esteem and protection of the State, became a persecuted organization, and active participation in its affairs was punishable by exile, imprisonment and frequently even by death.

It is impossible as yet to determine just what is the real attitude of modern youth inside Russia toward the Church, but all observers of modern Russian life assert that youth has ceased to be indifferent. Anti-religious propaganda and persecution of Christianity, on the one hand, has increased the number of avowed atheists, but on the other hand has strengthened the deep convictions of believing Christians. Their attitude toward the union of Churches is, of course, particularly interesting to us.

Dispersion of Russian Youth Develops Sense of Christian Unity

In modern Russia two questions stand out with particular clearness: internationalism and socialism. The Soviet Government for ten years has been endeavoring to solve the problems of social justice and the international brotherhood of mankind. As the basis of their ideology they put atheism and materialism, which for Communists constitute a new religion. We Russian Orthodox Christians can see all the fruitlessness of these efforts, but at the same time we realize that the strength of Communism lies in the fact that it is manfully endeavoring to solve those problems which we Christians have declined to solve. The Church is called to conduct mankind along the ways of social and international justice, but it can only have authority over its members when it becomes unified within itself. Communism for many representatives of Russian youth appears as Divine punishment upon Christians for their sluggishness. Russian Orthodox youth inside Russia, because of political circumstances, is, however, powerless up to the present to express its feelings, and actual confirmation of them can only be found in the student Christian circles of the Russian emigration. The emigration unquestionably reflects the various tendencies of the people living inside Russia. One may say that the Christian part of the emigration is in spirit particularly close to Christians in Russia, and for this reason the views of the Russian Student Christian Movement in the emigration may be considered indicative for the whole of Russian youth.

The question of the union of the Churches from the beginning of the emigration has attracted the attention of members of the Russian Movement. A few years ago, systematic work along this line was begun. Circles appeared where Orthodox youth met in a friendly atmosphere with Protestants and Catholics. A particularly close tie has been established between the representatives of the Russian and the British Student Movements. In January, 1927, there was held in England the First Conference of Russian and English Youth to discuss church unity. It passed extraordinarily successfully notwithstanding the differences in language and culture and the great difference even in social circumstances which exists be-

*Reprinted from the January issue of *The Sphere*.

tween the disfranchised Russian exiles and the representatives of the powerful British Empire. There was immediately established a sincere, friendly atmosphere, and all the members of the Conference felt the reality of their unity in Christ and were warmed with the desire to undertake new work. This year, the Conference will be repeated. It showed clearly how much can be done toward drawing Christians together, and how frequently the barriers which stand between different confessions are based only on complete ignorance of each other.

Envisaging the Church of Tomorrow

Russian Christian youth passing through such a hard school of persecution and suffering, in part bearing already ten years of despotic authority of the Communists, and in part spread throughout the whole world, believes and knows that suffering did not accidentally fall to its fate. It feels that by this way of the cross, God is showing it the true meaning of life, and has strengthened in it the joyful consciousness of belonging to the Holy Orthodox Church. And similarly our dispersion in all the countries of the world is not accidental. Coming into contact with various peoples belonging to other confessions, we are learning to understand that under outward variety there is not infrequently hid the great and genuine unity of the Christian

world, which only demands formulation and strengthening.

Unquestionably the problem of the unity of the Churches now rises sharply before the consciousness of Russian Orthodox youth. Divided into two parts, it finds more than one way of preparing to solve this problem. There, in Russia, through the fire of trials it is comprehending the true nature of the Church, uniting all its members without distinction of race or nationality; here, in the emigration, it is gaining actual acquaintance with the non-Orthodox Christian world. But both sections of Russian youth, developing ever greater love for their own Orthodox Church, from this time on will prepare to face this question. And in the light of these events special significance is attached to the prophetic words of the great Russian theologians Khomiakoff and Vladimir Solovieff, that Russia is chosen to have special significance in the great task of gathering the whole of mankind into one Holy Catholic and Apostolic Church. There will come a time when Christianity will again receive freedom in Russia, when both parts of Russian Orthodox youth will be welded together into one family, and then it will be able openly to share with the whole non-Orthodox world its bitter and joyful experience of hard trials, and to take an active part in the great task of uniting all Christians.

MUSIC WEEK DOUBLED

More than a doubling of the extent of the National Music Week in the four years of its existence is shown by figures just made public by the National Music Week Committee.

Not only in numbers, but geographically, have the Music Week observances made a remarkable spread. The celebration is now carried out, not only in all our states, but in our territorial dependencies.

It is expected that the achievements of the last Music Week will be eclipsed by the coming observance on May 6-12. Among the general features planned by the National Music Week Committee are a special recognition of American music, the development of better congregational singing in the churches, the development of the music memory contest as a feature of rural Music Weeks, and a tying-in of the motion picture houses and the radio with the Music Weeks in the various sections. Suggestions on these subjects and copies of Music Week printed matter are to be had without charge from the headquarters of the National Music Week Committee, 45 West 45th Street, New York City.

TRAINING TEACHERS FOR PARENTS' CLASSES

The Buffalo Committee on Social Hygiene Education has an interesting plan for training teachers for classes of parents who are to use Dr. Galloway's textbook, "Parenthood and the Character Training of Children."

One of the chief reasons why so many people are reluctant to attempt education concerning relationships of the sexes is because of the blundering methods which sometimes have been used by well-meaning but poorly equipped teachers. The Committee in Buffalo has made tentative arrangements for organizing some half-dozen groups of parents in several of the stronger churches with the thought that it is best to make haste slowly and with a good prospect of success rather than to attempt the wholesale promotion of classes for which wise and experienced teachers are not yet available.

Leaders of these classes will be guided by Dr. Frances M. Hollingshead, who has had a wide experience in this field and is at present executive head of the Buffalo Foundation and Chairman of the Social Hygiene Committee.

Looking Ahead in Religious Education

THE sixth annual meeting of the International Council of Religious Education, recently held in Chicago, was preceded by a series of conferences under the auspices of the fourteen professional advisory sections affiliated with the Council. These conferences were attended by some six hundred persons, among whom were included teachers in Sunday schools, weekday and vacation schools, specialists in various fields of education, denominational leaders, editors, publishers, directors of religious education in local churches, officials of local and state councils of religious education, teachers in leadership schools and members of the staff of the International Council.

Adult Education

Among the most significant of these conferences was that on Adult Religious Education, for which as yet there is no adequate organization. It was the unanimous conviction of those present that this is one of the most important and urgent of the fields to be cultivated by the churches. It was recognized that the program of adult education ought to be inclusive of all work in the Church whose method is educational and whose objective is the enlargement of the life and vision of adults. It should comprehend and coordinate the activities of women's organizations, mission study classes, brotherhoods, forums, parent-training classes and social service agencies. Because of this breadth of scope, it was deemed wise to proceed tentatively for the present, not determining in advance the nature or nomenclature of organization for adult education. At the same time, it was urgently recommended that the International Council make immediate provision for an Adult Division with a full-time director.

Prohibition Education

Plans for the convention of the World's Sunday School Association in Los Angeles were discussed at a joint meeting of the Advisory Sections of the International Council. A part of this session was devoted to a presentation of the situation in respect of Prohibition, Temperance and Law Observance by F. Ernest Johnson of the Federal Council of the Churches. It was voted to ask the Committee on Education to give careful attention to the problem of education for Temperance and Law Observance and to devise ways to bring into the regular program of the Churches effective instruction.

Integrating Programs of Religious Education

The Committee on Education held a two-day session February 13-14, immediately following the meetings of the Advisory Sections, at which time consideration was given to the work of the Curriculum Committee, to the documents prepared by the Young People's Committee in connection with the Christian-Quest Program for Youth, and to the plans and recommendations for leadership training. One of the most important matters brought before this Committee was the proposal to merge the Committee on Education with the International Lesson Committee. A very ingenious plan was presented, the purpose of which was to bring into one body the representatives of all agencies which are concerned with the building of the educational program of the local church. Thus was brought to its logical consummation a movement for the integration of the programs of religious education which began in the conferences held in Garden City and Forest Hills in 1921 and 1922.

Closer Cooperation With World's Sunday School Association

At the meeting of the International Council, the Chairman, Dr. Hopkins, indicated in his report that one of the major achievements of the Council during the past year had been the working out of a closer relationship with the World's Sunday School Association. According to the new plan to be proposed, this Association shall become in the future a Federation of "National or International, Interdenominational Sunday School Associations or Councils wherever such groups may be found or formed." The new by-laws "constitute a partnership of Sunday School forces around the world, in which nations both large and small shall have full opportunity for self-expression. Such a federation can be made a vital factor in the securing of world friendship."

Secularizing Public Education

The General Secretary, Dr. Magill, emphasized the fact that "the doctrine of the separation of Church and State has been so interpreted and applied as practically to secularize public education." He added that "We do not claim that the public schools should formally teach religion, but we insist that provision must be made for the religious instruction of youth or results disastrous to the State and to society will follow." He urged the appointment of a

commission "composed of recognized leaders in religious education and in public education to study this most important subject in all its bearings."

The Present and Future

One of the most significant features of these meetings was the spirit of Christian fellowship and cooperation which pervaded every session. While there were often sharp differences of opinion frankly expressed, there was no evidence of desire merely to carry a point or to secure advantage for any particular organiza-

tional group. This fine spirit of fearless search for truth promises much for the future of religious education in America.

The chief problems of the organization which lie ahead concern the relationships between the International Council and the State and Local Councils on the one hand and the relationship to the Federal Council of the Churches on the other. It is probable that the way may soon be found to bring all these groups into close working relationship without placing any serious limitations upon the initiative of any.

B. S. W.

"Stockholm", A New International Review

THE first number of the new international review, *Stockholm*, the journal established by the Continuation Committee of the Universal Christian Conference on Life and Work, has just recently come from press.

This first number contains many interesting articles written by the prominent leaders in the movement of "Life and Work." Among those who greet this new international review of the social activities of the churches are Dr. S. Parkes Cadman, Dr. William Adams Brown, for America; the Bishop of Manchester, Principal Garvie, for Great Britain; Archbishop Soederblom of Sweden, Dr. Kapler of Germany, Pastor Wilfred Monod of France, Bishop Ihmels and Prof. Harnack, for the European continent; and Archbishop Germanos for the Eastern Orthodox Churches. These leaders all call attention to the significance of the movement inaugurated at Stockholm and particularly of the International Social Institute, which has been the most concrete expression of the spirit of Stockholm.

In a word of welcome, Dr. Cadman says:

"Seldom have I had the opportunity to commend a new literary venture that I should so heartily endorse as the *Stockholm Review*. . . . The prospectus of subjects to be dealt with in the Review is refreshingly practical and is surprisingly familiar to American leaders of Christian social work. After all, our fundamental concerns are not unlike and we should have no difficulty in effective and mutually helpful cooperation. There is in Europe as in America an urgent need to bring the spiritual dynamic of Evangelical Christianity into closer relationship with the growing body of knowledge and technical skill which is being built up by the social sciences. To unite these forces in a dignified and creative partnership is a task worthy of our best gifts and resources."

Such articles as that of the Bishop of Manchester on: "The Church and Social Problems," that of Dr. Moseley on: "The Kingdom of God

and the Social Problem," that of Prof. Heckscher of Stockholm on "Ethics and Economics," and that of Prof. Ragaz on "The Churches and Class War," are penetrating and scholarly attempts to deal with these subjects.

The journal is issued in three languages, Dr. Adolf Keller, of Geneva, acting as Editor-in-Chief, with Principal Garvie, Prof. Titius and Rev. Elie Gounelle serving as editors for the English, German and French sections, respectively. Each article is printed in the language most natural to the writer, but following it there is given a resumé in the two other languages. The publishers are: Vandenhoeck & Ruprecht, Göttingen; Oxford University Press, London, and the University of Chicago Press, Chicago.

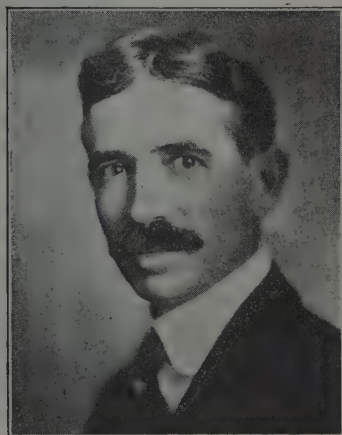
All churchmen who are interested in international church movements or who wish to be kept informed concerning the social problems of other lands and the approach being made to them by the Christian churches, should welcome this new review.

Stockholm will be issued quarterly for an annual subscription price of \$2.50. Subscriptions may be placed with the Chicago University Press, 5750 Ellis Avenue, Chicago, Ill.

Information Service, the weekly publication of the Federal Council's Research Department, is devoting its issue of March 17 to industrial unemployment, which has recently become once more a serious problem. The forthcoming monograph will contain a summary of statistics on the subject indicating trends over a period of years, a discussion of the causes of unemployment, and an outline of proposed remedies. It will also contain suggestions as to ways in which churches may deal with the unemployment problem as it affects their own parishes.

The Lenten Fellowship of Prayer

THE growth of the observance of Lent through The Fellowship of Prayer has been an outstanding development in the religious life of America since the world war.



REV. JAY T. STOCKING

More than half a million copies of the Fellowship's 1928 manual for daily Lenten devotions, issued by the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America, have been distributed by the Commission and by the

departments of evangelism of different denominations in the United States and Canada. The Fellowship is having an important place in the pre-Easter evangelistic programs of thousands of local churches and of most city federations of churches.

The author of the manual this year is Rev. Jay T. Stocking, D. D., pastor of the Pilgrim Congregational Church, St. Louis, Mo. Dr. Stocking brought to his task a pastoral experience of twenty-five years and he had the assistance of a committee composed of the national secretaries or superintendents of evangelism of fifteen denominations.

The extension of the influence of The Fellowship of Prayer into many millions of lives through radio and newspapers has occurred during the past few years. In radio the use of the Fellowship was begun over WEAJ at the daily morning services broadcast for the Greater New York Federation of Churches. Among the papers to inaugurate the Fellowship as a daily newspaper feature six years ago was the *Cleveland Press* which has a circulation of 235,000.

The newspapers printing the Fellowship this year number over 230 and have a total daily circulation of more than 3,500,000. Nearly every state is represented by the villages, towns and cities where these papers are published. It is hoped that eventually the Fellowship will be published by one paper in every community which has a daily.

Among the papers printing the Fellowship are:

Alabama Journal, Montgomery, Ala.
Southwest Times Record, Fort Smith, Ark.
Record, Los Angeles, Cal.
Rocky Mountain News, Denver, Colo.
Times-Union, New Haven, Conn.
Journal, Wilmington, Del.
News, Miami, Fla.
Times, Indianapolis, Ind.
Journal, Sioux City, Ia.
Tribune, Sioux City, Ia.
Kansas, Kansas City, Kan.
State Journal, Topeka, Kan.
Sun, Baltimore, Md.
Union, Springfield, Mass.
Globe-Democrat, St. Louis, Mo.
Missoulian, Missoula, Mont.
Press-Union, Atlantic City, N. J.
Journal, Albuquerque, N. M.
Evening News, Buffalo, N. Y.
Democrat-Chronicle, Rochester, N. Y.
Press, Utica, N. Y.
Union-Star, Schenectady, N. Y.
Sun, Jamestown, N. Dak.
Press, Cleveland, O.
News-Bee, Toledo, O.
Vindicator, Youngstown, O.
World, Tulsa, Okla.
Dispatch-Herald, Erie, Pa.
Democrat, Johnstown, Pa.
Press, Pittsburg, Pa.
Sun, Williamsport, Pa.
News-Sentinel, Knoxville, Tenn.
Banner, Nashville, Tenn.
Record-News, Wichita Falls, Tex.
Times-Dispatch, Richmond, Va.
Capital Times, Madison, Wis.
Journal, Edmonton, Alberta.
Mail, Halifax, Nova Scotia.
Whig-Standard, Kingston, Ontario.
Herald, Prince Albert, Saskatchewan.

The present use of The Fellowship of Prayer by radio and newspapers demonstrates that it is an effective agency through which the Christian churches of America can publicly manifest their unity and together can further the spirit of worship among the people. As yet, however, the possibilities of the agency have been hardly more than demonstrated. In many places where there are daily radio programs the Fellowship is not broadcast and in many communities where there are daily newspapers the Fellowship is not printed.

The principal reason why the Fellowship is broadcast or printed in any particular place is because the people of that locality have asked a radio operator or newspaper editor to do it. The radio programs of WEAJ are known from coast to coast. The Fellowship of Prayer provides radio programs which may be broadcast without the expense of a hook-up from any

community which has a radio station. A number of the newspapers now printing The Fellowship of Prayer spare no expense to secure the best syndicated features for their readers. The Fellowship of Prayer is a syndicated feature which is free for one newspaper in every community where a daily is published.

The arrangement of The Fellowship of

Prayer for radio and newspapers is furnished without charge. It will be sent upon request for the remainder of Lent to a radio operator or newspaper editor in any community where it is not now being used. The Fellowship of Prayer is copyrighted and requests for its use should be sent to Herbert D. Rugg, Editorial Secretary, 105 East 22nd Street, New York.

New York State Council of Churches Moves Forward

A REVIVED confidence and enthusiasm on the part of those who have been interested in promoting the New York State Council of Churches has resulted from the annual meeting of this organization, held in Syracuse, N. Y., February 27 and 28. The program was almost entirely discussional, with a view to a discovery of the major interests which should be promoted and the spirit on which all undertakings should rest. Each of the five commissions, previously approved, met for organization and the consideration of projects to be submitted to the Council.

While no formal action was taken regarding it, still it might be said that the outstanding concern of the delegates seemed to be the unwholesome church conditions in many communities which are being perpetuated by a divided Protestantism. All were agreed that an effort must be made to develop a spirit of fellowship in service on the part of both executives and the Christian groups involved. To this end, the Council has approved the calling together of all the state field men and executives for a two days' retreat, July 5 and 6. Much in the way of a finer understanding and more united purpose is expected from this gathering.

Evangelism and religious education were stressed as phases of work which the Council, through its secretary and commissions, should promote in every way possible. It was agreed that voluntary leadership in visitation evangelism might be secured for many small cities or counties, by enlisting men who have had experience in such work.

In the matter of religious education, a special committee was appointed to meet a similar committee from the State Sunday School Association to devise, if possible, a plan by which a Joint Committee on Education and Policies could act for both bodies and avoid duplication of effort in programs of service. Special emphasis was laid on the advisability of a unified approach to religious educational work in counties and local communities so as to enlist

the interest of the whole Church in this common task.

Action was taken disapproving the enlarged naval program proposed by the Secretary of the Navy. Considerable attention was given also to the advisability of the churches devoting more attention to welfare work and good legislation.

The fine spirit which prevailed was fittingly reinforced by the support that was assured for the budget. Several of the constituent denominations gave real assurance that they propose to provide a part of the budget. This, with the response of delegates and representatives of a few local councils, made it practically certain that the State Council is now on a permanent basis. While the total financial needs were not provided, the amount assured does make it possible to carry on with a sense of security.

Dr. John M. Moore, Dr. Worth M. Tippy, Dr. Sidney L. Gulick and Dr. B. S. Winchester gave valuable counsel in connection with both the commissions and the Council work. All occupied pulpits in the city on Sunday, as did the Secretary, Charles E. Vermilya.

The presence of Dr. Charles S. Macfarland, along with the other representatives of the Federal Council of Churches, contributed much toward the encouragement that resulted from the meeting. The address of Dr. John M. Moore on Monday evening was received with great delight and appreciation.

Rev. Philip L. Frick was re-elected President for the coming year. Rev. Emmett W. Gulley, of the New York Yearly Meeting of Friends, was elected Recording Secretary, and Mr. William Clubb, of Auburn, treasurer.

Charles E. Vermilya, the Executive Secretary, is greatly pleased with the fine cooperation that was shown on the part of delegates and executives. He says: "We are now getting well on our way toward a new day in this cooperative endeavor. If the spirit of this meeting can become state-wide, it will mean much for the life and work of the Church."

International Goodwill

Churchmen Interview President on Disarmament

A DELEGATION of representative churchmen called upon President Coolidge at the White House, February 27, to urge the President that he withhold his signature from any naval bill that would tend to imperil the friendly relations now existing between the United States and the rest of the world.

Bishop William F. McDowell was Chairman of the delegation. The address to the President, read for the delegation by Dr. A. Ray Petty, stressed the point that the churches had given hearty support to the President in his declaration to the effect that "our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding." The address further stated that the churches deprecate the big navy program, not primarily because of its financial costs, but because it jeopardizes the proposals of our nation and of the Government, which has offered to negotiate treaties to "renounce war as a national policy."

The desire was then expressed that the President, the Department of State, and the Houses of Congress might concentrate all possible energy on positive programs for world peace and seek not only restriction of the naval building programs of all the nations in regard to auxiliary vessels, but also actual reductions of all classes of vessels.

"We are concerned mainly with the constructive aspects and the permanent procedures of the matter under consideration," said Dr. Macfarland, in introducing the delegation to the President. "We are here today, not to oppose, but loyally to support your policies, as you have revealed them both by your spirit and by your spoken word. You are concerned, as we are, that the influence of our nation shall be for justice and peace among the nations. We feel that our nation can do this better by persuasion and example than by the implied threats of increasing armaments.

"The Washington Conference on Limitation of Armament was, we believe, our outstanding service in this interest, and it is because we feel that the naval building program is a step backward, as interpreted both by our own people and by the peoples of the world, that we urge

further consideration of the entire question.

"Interpreted as it has been, by those who are called upon to administer it, as an actual preparation for more or less imminent conflict, our people have been seriously disturbed by its undoubted effect upon the state of mind of the world at large.

"We believe, therefore, that your largest opportunity is to press on toward the ultimate completion of what was begun by the Washington Conference, undaunted by any temporary setback, or by any difficulties, present or future.

"If our precept seems to be contradicted by our example, the world at large will lose confidence in our good faith.

"These men and women, in positions of leadership in the major church bodies, believe that they express the mind of the Christian people of America in urging that you secure such action upon the pending measure as to make absolutely sure that we increase and not in the slightest degree decrease the confidence of mankind in the ideals and purposes of the American people for world security through world justice, disarmament and peace, ideals and purposes which you, Mr. President, have so often and so well voiced."

There was then presented to the President a document signed by 300 prominent churchmen, college presidents and other representative leaders of public thought, requesting the President and the members of Congress to withhold their approval of the originally proposed naval building program. Resolutions were also presented to the President from some forty church bodies and committees on international relations, protesting against the original naval bill.

The President's reception of the delegation, which had been limited to ten by his request, was cordial and frank. He made no reference to the original naval program, but discussed it as reduced by the House Committee. He made it clear that he had no idea of abandoning the effort of general limitation of armament by the nations and closed by expressing his gratification that the Federal Council and its constituency were promoting world peace and securing public influence in its behalf.

The delegation consisted of the following individuals, associated with the bodies named: Bishop William F. McDowell, Chairman, Washington, D. C., Methodist Episcopal Church; Bishop James Cannon, Jr., Washington, D. C., Methodist Episcopal Church, South

Mrs. Ernest Evans, New York, N. Y., Congrega-
tional Board of Foreign Missions
Mrs. Daniel J. Fleming, New York, N. Y., Federa-
tion of Woman's Boards of Foreign Missions
Right Reverend James E. Freeman, Washington,
D. C., Protestant Episcopal Church
Rev. Charles N. Lathrop, New York, N. Y.,
Protestant Episcopal Church
Rev. Charles S. Macfarland, New York, N. Y., Fed-
eral Council of Churches
Rev. John A. Marquis, New York, N. Y., Chairman,
Administrative Committee of the Federal Council
of Churches.
Rev. Lewis S. Mudge, Philadelphia, Pa., Presby-
terian Church, U. S. A.
Rev. A. Ray Petty, Philadelphia, Pa., Northern Bap-
tist Convention
Prof. W. W. Rockwell, New York, N. Y., Congrega-
tional Churches of the U. S. A.

Reopening the World Court Issue

The question of the adherence of the United States to the Court is once again before the American public. The Administrative Committee of the Federal Council of Churches, at its February meeting, adopted the following resolution on this pressing question:

"The Executive Committee of the Federal Council of Churches, at its recent meeting in Cleveland, in harmony with many declarations by its various constituent bodies advocating adherence by the United States to the Permanent Court of International Justice, expressed on their behalf its 'regret that the United States is not a member of the World Court of Justice' and its belief that 'it is yet possible for representatives of our own country and of the nations signatory to the World Court to arrive at a basis of agreement' regarding certain conditions of membership not yet sufficiently clear. We therefore rejoice to learn of the recent proposal that the President be requested to consider the advisability of a further exchange of views with the Signatory States in order to establish whether the differences between the United States and the Signatory States can be satisfactorily adjusted.

"We believe that a decision by the President to arrange for such an exchange of views with the States Members of the World Court of Justice would be heartily welcomed by the Churches of our constituency, for they firmly believe that the United States should take every possible step to support and to strengthen those world

agencies which make for the judicial and peaceful settlement of international disputes.

"We express the earnest hope that all misunderstandings may be removed and differences adjusted to the end that the United States may soon become a full member of the Court on a basis of equality with all the other members."

The Pan-American Conference

Havana, for the five weeks ending February 21, occupied the center of the stage, internationally. The Sixth International Conference of American States, while not settling in an entirely satisfactory manner the political relationships of member states, has to its credit, nevertheless, a number of significant accomplishments. These include, as reported:

A Pan-American union convention, placing that body on a permanent basis and permitting the members to have special representatives on the governing board instead of diplomats regularly accredited to Washington.

A draft treaty on the rights and duties of neutrals in event of war.

A commercial aviation convention open to the signature of all countries.

A draft treaty placing aliens abroad on the same footing as nationals.

A draft treaty establishing the right of asylum, to which the United States entered formal reservation.

A draft treaty providing for international cooperation for the suppression and prevention of revolutions in each other's territories.

Adoption of a Pan-American sanitary code.

Plans for an inter-American automobile highway eventually extending from Canada to Patagonia.

A convention on maritime neutrality, the United States entering a reservation to the clause forbidding the arming of merchantmen for defense in time of war.

The most significant positive result of the Havana Conference was the adoption of an arbitration recommendation under the provisions of which a group of jurists representing the American republics will meet in Washington within the next year to draft an obligatory arbitration convention for the settlement of all international differences of a judicial character.

It may be that out of the forthcoming Washington Conference there will be evolved a Pan-American set-up that will solve, by indirection, the troublesome question of intervention.

(Continued on Page 30)

Detours in Religion

A SERMON BY RALPH W. SOCKMAN

Minister of the Madison Avenue Methodist Episcopal Church, New York City

John 14:6. "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me."

AT his last supper Jesus was preparing his dazed disciples for the shock of his approaching death. To them he said: "I go to



REV. RALPH W. SOCKMAN

prepare a place for you; whither I go ye know and the way ye know." Thomas, whose stiff mind could not keep pace with the Master's leaping logic, said rather querulously, "Lord, we know not whither thou goest and how can we know the way?" Jesus

replied: "I am the way, the truth and the life; no man cometh unto the Father but by me."

Few statements of the new Testament are more familiar than this. Its familiarity to Bible students, however, is like that of the Metropolitan Museum to New Yorkers. We know the outside of it. We pass it often for it is in that favorite highway of sorrow-stricken souls, the fourteenth chapter of John. But in this statement are so many chambers of thought that one who takes time to enter it is sure to find some new collection of ideas. It is a place of ever fresh wonder. It is an inexhaustible stimulus to the imagination. It is a challenge to the reason.

When Thomas heard it, I suspect the puzzling feature of it to him was how Jesus is "the way, the truth and the life." When a modern Thomas hears that utterance I am inclined to think he stumbles more over the latter clause: "No man cometh unto the Father but by me." Is Jesus Christ the only road to God? That assertion brings us up standing. It seems to make Christianity such a narrow and intolerant faith. The seeming egoism of such a claim is astounding. The modern broad-minded student of religion instinctively feels a resentment against any sect that would claim to control the access to God.

In all ages men have been feeling after God and haply they have been finding him. Under every sun the human soul has caught glimpses of God. In all ethnic faiths men have felt the inspiration of his presence. The fair-minded Christian must admit no less than this.

But in making this admission two things must be added. One is this: The spirit of Christ did not begin in the world when Jesus was born in Bethlehem. Jesus once said: "Before Abraham was I am." The Christ Spirit was brooding over the world from the day of man's creation. Something of it was caught by men everywhere. And those elements in non-Christian religions which tend to bring men in touch with God are all found to belong to the Christ Spirit. Wherever you find men getting in touch with God, you will find them going to Him by principles comprehended in Christ and his teachings. It is because Christ is as comprehensive as the universal reach of man that he could say: "No man cometh unto the Father but by me."

The other thing that must be said to make clear this statement of Jesus is that no man could come to the Father but by Christ, for God the Father as we know that word has never been seen outside the picture which Jesus brought of Him to the world. Gautama Buddha taught the world some traits of God. Mahomet made clear other features of the divine character. But the complete, symmetrical, satisfying picture of God was given only when Jesus of Nazareth brought all the divine features to the clear focus of a perfect personality.

Other religious experiences must not be mistaken for the distinctively Christian one of "coming unto the Father." A thrill may go through your frame as you stand at the foot of the Matterhorn and the tentacles of your imagination try to grasp the idea of that peak's formation. You may say: "Surely God is in this place. That mountain came by no accident. There must be a Creator." In that moment you have in a sense found access to God. But do not think that you have "come unto the Father" as this text uses the term. "No man cometh unto the Father" merely by feeling a pious thrill at the sight of nature's wonders.

You can hold your first-born in your arms.

That man is less than human who does not feel an exaltation of soul at the sight of his newborn child. The mystery of life's creation stills the creaking machinery of his noisy nature. That father may not be a Christian. He may not know Christ. But the most satisfying explanation of his child to him at that moment is that the child is a result of the thought of God. In such a moment he is in a sense in touch with God. But let him not think he has "come unto the Father" as our text uses the term. "No man cometh unto the Father" merely by feeling moments of emotional exaltation in love for his children.

You may read history. At first glance you may think you see:

"Truth forever on the scaffold,
Wrong forever on the throne."

But no, not forever. The scales of justice may be tipped for a time, but again and again they return to a balance. And as a reader of history you come to say:

"Behind the dim Unknown
Standeth God within the shadow
Keeping watch above His own."

In such an hour of opened understanding you are in touch with God. But do not mistake that experience for "coming unto the Father" as Christ used the expression. Men do not come unto the Father merely by recognizing that there is a just Ruler presiding over this universe.

No man can say that he has "come unto the Father" until he has planted himself before the picture of God presented to the world by Jesus, a Father who so loved the world that He gave His only begotten Son for it, a Father who goes forth with outstretched sympathy to welcome His wandering prodigal son, a Father whom we can adequately and satisfactorily describe only by saying that He must be like His Son, Jesus Christ. No man can say that he has come unto the Father until that conception of God the Father enters into his own spirit, colors his thinking, fashions his conduct, exalts his hopes, and grips his life. To that experience there is but one method of approach and that is by "the way, the truth and the life" of Christ. Therefore Jesus spoke the truth when he said: "No man cometh unto the Father but by me."

There is only one main thoroughfare to God the Father. There are various other trails Godward. Along those trails people in all ages have come near enough to discover something of the divine nature. Along those paths cer-

tain great strong souls have come near enough to get very noble conceptions of God. But along those roads no nation has ever been able to move in a great social advance toward a Kingdom of God. The travelers by those trails have never caught the full glory of God. It was not until Jesus of Nazareth came as "the way, the truth and the life" that humanity had a perfectly improved through road into the Divine Presence.

The acid test of a good highway is bad weather. A few weeks ago I was giving some addresses in a Kansas town. The plan for my departure was to drive me some sixteen miles to a junction of a trunk line railroad. Between my town and that junction point was a fairly good looking clay road. The night before my leaving a heavy rain fell. The result was that I did not drive. The clay road was impassable. Good enough in fair weather, it was almost useless in foul weather. If that had been one of our modern improved automobile thoroughfares, rain and storm would not have stopped me. The superiority of the road Christ made between man and God is best seen in life's bad weather. When the storms of calamity come and the rains of trouble fall, the other Godward trails that men follow become very difficult. In such times it is most clearly seen that "No man cometh unto the Father" but by "the way, the truth and the life" of Jesus Christ.

One form of bad soul weather that so often hinders the spiritual journey of those who are not using Christ's main road is *irreligious moods*. Some men allow non-religious moods to settle upon them. No normal man, I suppose, feels religious all the time. There are times when he feels quite the opposite. There may be whole weeks of low visibility when spiritual things seem very dim and unreal. It is treacherously easy to allow these non-religious moods to grow on oneself. A man does not go to church or pray today because he does not feel like it. Tomorrow he will likely have a little less appetite for those things. So the taste disappears. And if religious progress is left to the feelings merely, most people soon come to a standstill.

The highroad of Christ is not blocked by such moods. The traveler on His road gets through, for when a man's feelings no longer propel him Godward then he can keep going on Christ's road by using other parts of his nature. Jesus said: "I am the way, the truth and the life." That is, He offers scope for the three functions of human consciousness—will, thought and feeling.

(Continued on Page 24)

Religion and the Radio

RELIGION and music are the two most popular subjects over the radio. Authorities of the broadcasting companies aver this to be true. Their viewpoint is shared by many other responsible radio officials. In other words, the millions of people who "tune in" on the radio have a vital interest in religion rightly conceived and prophetically interpreted.

The Advisory Council of the National Broadcasting Company, solicitous of satisfying the deep-seated interest of its listeners in religion, has appointed a Committee on Religious Activities, consisting of Hon. Morgan J. O'Brien, Mr. Julius Rosenwald and Rev. Charles S. Macfarland, Chairman. The five fundamental principles of religious broadcasting agreed upon by this committee and adopted by the National Broadcasting Company follow:

1. The National Broadcasting Company will serve only the central of national agencies of great religious faiths, as for example the Roman Catholics, the Protestants and the Hebrews, as distinguished from individual churches or small group movements where the national membership is comparatively small.
2. The religious message broadcast should be non-sectarian and non-denominational in appeal.
3. The religious broadcast message should be of the widest appeal—presenting the broad claims of religion, which not only aid in building up the personal and social life of the individual but also aid in popularizing religion and the Church.
4. The religious message broadcast should interpret religion at its highest and best so that as an educational factor it will bring the individual listener to realize his responsibility to the organized Church.
5. The national religious messages should only be broadcast by the recognized outstanding leaders of the several faiths.

The National Broadcasting Company, through the adoption of this five-fold policy, has assured the radio public of a constructive ministry of religion, unencumbered by sectarian considerations and free of all divisiveness. The unifying and not the divisive aspects of religion are to be sent out "over the air".

The Protestant churches have already organized an advisory body, the National Religious Radio Committee, constituted by the Federal Council of the Churches. Moreover, an agreement regarding policy has been entered into between the Federal Council of the Churches and the Greater New York Federation of Churches as well as the Bedford Branch of the Y. M. C. A. In the future, the various religious programs will be announced:

"This service is sponsored by the Federal Council of the Churches of Christ in America. The service is conducted by the Bedford Branch of the Brooklyn Y. M. C. A. or the Greater New York Federation of Churches" (as the case may be).

It has also been agreed that the Federal Council may from time to time arrange services on special occasions, such as Christmas and Easter, and may provide other special messages, the program for which shall be made up by the Federal Council, the service being under the auspices of the Federal Council, but conducted, when mutually agreeable, by the Greater New York Federation of Churches or some other agency. These same principles and policies may be applied to other local federations of churches, whenever national broadcasting is extended to other cities as centers. Local city autonomy is thereby conserved without militating against the effectiveness of a nationally sponsored program.

The Sunday program now carried on by the Federal Council in cooperation with the local agencies and conducted from New York consists of an interdenominational church service, a young people's conference, a men's conference over WEAF; two services over WJZ, a vesper service and a national religious service. In addition, a daily (except Sunday) service of morning devotions and a Thursday mid-week hymn sing are broadcast over the former station.

The committee of the Advisory Council of the National Broadcasting Company will soon inaugurate as a part of the "University of the Air," a special series entitled "Great Messages of Religion," to be given to a wide hook-up on a weekday evening each week by nationally known speakers representing the Roman Catholic, Jewish and Protestant faiths. A Biblical drama is now being rendered Sunday evenings.

The possibilities latent in the joint arrangement for a local federation of churches are illustrated by the fact that the Religious Work Department of the Greater New York Federation of Churches, during 1927, conducted 582 radio services involving the cooperation of 346 officiating ministers, 750 church singers and 98 paid artists. What has been done in New York City can be done in part and with results equally significant in scores of cities throughout the country.

The Federal Council's Committee is pursuing an inquiry as to the local services conducted from the various centers of the country at the present time.

The Weapons of Peace

By REV. ARTHUR PRINGLE

Former Chairman of the Congregational Union of England and Wales

ISOLATION, for any community, can only be an academic doctrine. No people can cut themselves off from the rest of the world. It is as though invisible, irresistible arms were crushing the nations together, compelling them to an intimacy which makes brotherhood no longer a pious sentiment but a living issue. East and West, Europe and America, here and there, are becoming terms that have to accommodate themselves to a new situation. And this ought to be an incentive to goodwill. When nations have to live together, common sense, to say nothing of higher considerations, suggests mutually profitable cooperation, rather than expensive enmity, as the better way.

Such facts as these create an atmosphere in which the makers of goodwill can work hopefully. And let it be realized by ourselves and the world that we have definite methods, that we know what we are about and have chosen our weapons carefully. And, clearly, our first weapon is *education*. We must begin with our children and our youth so that, with their mothers' milk, they drink the inspiration of what goodwill means and in their formative years imbibe such an informed hatred of war and such a broad conception of patriotism as will make them ready, when their time comes, to be wise builders of international goodwill. In this supreme issue, affecting avowedly the whole future of civilization, we have the right to claim that the schools and colleges and universities give us their active aid. It is untrue and unintelligent to suggest that people standing for this great work are to be numbered with faddists and propagandists.

Our second weapon is *transformation*. One of the stock arguments for the inevitability of war is that when all is said and done, man is a fighting animal and, moreover, that the retaining and development of his grit and strength depends on his continually having something to fight against. Nations and individuals alike degenerate, lose their sap and vitality, if peace is prolonged and no war comes to challenge their courage and endurance. To which we reply, by all means let men fight, but let there be sanity and high purpose in their fighting. Can they find no other way of preserving their grit than by killing each other and by periodically destroying what they and their forebears

have taken ages to build?

Our doctrine is that there is, and is always likely to be, much fighting to be done—but of the transformed sort. There are what William James called “the moral equivalents of war,” calling men to take their honest share of the dirty and dangerous work of life, to contend, with all the resources of individual courage and organized comradeship, against the physical and moral evils of their time. Abolish war and yet there will be abundant use for the sword and the spear. These are not to be destroyed or scrapped, but to be turned to better use.

Our third weapon is *goodwill among the nations*, the will to throw off prejudice, to approach the other point of view, to cooperate for the common good. Nor is this goal as impossibly far off as most people imagine. To take a crucial instance, there are more signs of goodwill between France and Germany than would have been credible a few years ago. It is the bitterness of those years that has been discarded, at least in many hearts. Some of the better elements in each country, including, significantly, the influential realm of sport, are working and playing together in a way that should make the possibility of war more remote.

But it is, of course, the promotion of goodwill between America and England that most immediately concerns us. It is the simple fact that to the English-speaking peoples the peace of the world has been supremely entrusted. Let our friendship be cemented, let us understand each other and work together, and, by all human reasoning, civilization is safe, and war becomes a distant cloud not likely again to grow into a storm-force. This is our responsibility, our supreme chance. Can we let anything stop us from taking it?

SPECIAL RATES FOR CLERGYMEN

The Art Crafts Guild Travel Bureau of Chicago has established a Church Department under the direction of Frank C. Nesbit. One purpose is the saving of money for clergymen who are planning trips of any kind, either at home or abroad. It is announced that transportation will be secured, Pullman, steamship and hotel reservations made, and all facilities of a complete travel bureau placed at the disposal of members of the clergy—all without profit.

The Staff Has a Family Party

A VERY pleasant dinner was given at the National Arts Club, New York, on February 7, to Mr. and Mrs. Moses Dykaar, by the executives of the Council and their wives. The occasion was the unveiling of a bronze bust of Dr. Macfarland by the sculptor, Mr. Dykaar, and its presentation to the Federal Council staff. The bust itself is a gift in appreciation of Dr. Macfarland and the efforts of the Federal Council in behalf of Jewish-Christian understanding and friendship in the United States.

Mr. Dykaar is an American citizen of Jewish descent who came to the United States from Paris twelve years ago. His birthplace was Vilna, at that time within the Russian Empire. Since coming to this country he has made rapid advance as an artist, and is now in the foremost rank of American sculptors. He has three busts in the Capitol building at Washington, and ten in the National Museum, among them busts of President Coolidge, former Vice-president Marshall, Hudson Maxim, Alexander Graham Bell and Samuel Gompers. A bust of former President Harding will soon be ready for placement.

Instead of making a formal address when the bust was unveiled, Mr. Dykaar requested the toastmaster, Mr. Tippy, to read the following letter which he addressed to him in advance of the banquet.

"I asked the privilege of making this bust of Dr. Macfarland, and of presenting it to the Federal Council, because of my deep appreciation of Dr. Macfarland personally, and of what the Federal Council has done for understanding, brotherliness and cooperation between my own Jewish people and the older citizens of the United States.

"I came to the United States twelve years

ago from Paris where there is freedom. But I came originally from Russia where the lot of all the Jews during the Czarist regime and before, was hard and bitter. The memory of those early years in Russia contrasts violently with the kindness and freedom which I found in America and which I trust may become permanent in these states.

"The Federal Council is making a noble and most important contribution to bring this to pass, and I fervently hope that it will not slacken its efforts in the future. The devil of race prejudice is a horrid monster which brutalizes all whom it possesses, and causes otherwise good men to commit unbelievable cruelties. Racial hatred is not only harmful to the victims, as in this case the Jews in the Old World, but more harmful even to the persecutors. When people are cruel they are already punished. To hate any other human being is to be degraded oneself. The human race is superior to all other creatures because of its spiritual qualities. When men become cruel they revert to the stage of the beast.

"I regret sincerely that instead of Dr. and Mrs. Macfarland you have given Mrs. Dykaar and me the place of honor tonight. I am sure that all of you feel that way. I am already sufficiently honored when my work is presented. Dr. Macfarland has given his whole life disinterestedly. He has a strong personality and learning, but instead of using these gifts for his own advantage, he has devoted them to the betterment of mankind."

The casting of the bust was provided for by Messrs. Otto H. Kahn, Owen D. Young, R. J. Caldwell, Edward A. Filene and Mortimer Schiff, as an expression of appreciation of the Federal Council and its Senior General Secretary.

An Important Statement on Prohibition

SELDOM has there been a better declaration of the moral and spiritual principles involved in the policy of prohibition than that which was made by the Westchester (N. Y.) County Council of Churches on the occasion of the eighth anniversary of the adoption of the Eighteenth Amendment. The statement recorded the following judgment:

"First—That it is the duty of the representatives of the Church, in view of the many confusing opinions now being expressed, to make known their convictions on this public matter, which is fundamentally a moral question.

"Second—That an understanding of the historical background of the Amendment is essential to a sound judgment as to its worth. As recently noted by President Coolidge, it is the product of 'more than two generations of constant debate.' The liquor traffic outlawed itself. The evil inherent in it marked it as a menace to individual character, to public morals, to social well-being. Eloquent testimony to the sentiment aroused by the recognition of this evil is found in the fact of the Amendment itself.

"Third—That the results already achieved in the face of formidable opposition give evidence of the practical value of the Amendment and amply demonstrate its possibilities for good. The benefits are in proportion to respect for the Amendment, and in-

creasing fidelity to its letter and spirit means increasing good for the individual and society.

"Fourth—That present problems will best be solved by going forward rather than back. The temptation is to temporize. The outstanding humanitarian achievements have been won by persistent and aggressive action rather than by compromise. Prohibition is no exception. The liquor traffic is best fought as an outlaw.

"Fifth—That the present situation challenges every loyal citizen to exercise the high privilege of setting the public good above personal indulgence or social custom, and to give conscientious support to the Eighteenth Amendment and the laws putting it into practical effect in order that the problems incident thereto may automatically disappear; and that this, the greatest social adventure of history, may achieve its end."

Cincinnati's Religious Emphasis Week

UNDER the able leadership of Dr. Henry Pearce Atkins, its Executive Secretary, the Federation of Churches of Cincinnati and Vicinity challenged that city with a Religious Emphasis Week, February 12-19. The Commission on the Church and Social Service of the Federal Council cooperated in planning for this highly significant religious endeavor. Dr. Worth M. Tippy, Executive Secretary, and James Myers, Industrial Secretary, spent the week speaking in Cincinnati, as did Dr. John M. Moore, General Secretary of the Council.

Twenty-five speakers in all were brought in by the Cincinnati Federation of Churches. They were so representative of the several communions affiliated with the Federation and of the outstanding emphases in religious life and work as to present a wonderfully comprehensive message concerning the evangelistic, social, missionary, industrial and international program of the Church. In addition to the Federal Council secretaries, the list of speakers included Sherwood Eddy, International Y. M. C. A.; Rev. George Buttrick, Minister of the Madison Avenue Presbyterian Church, New York City; Dr. J. C. Robbins, Secretary of the American Baptist Foreign Missionary Society, New York City; Rev. A. W. Taylor, Secretary of the Board of Social Welfare, Disciples of Christ, Indianapolis, Indiana; Dr. John McDowell, Secretary of the Division of Church Extension and Missions of the Presbyterian Board of National Missions, New York City; Dr. Nicholas Van Der Pyl, Congregational Minister, Oberlin, Ohio; Dr. Larkin Glazebrook, Chief Surgeon of the Washington Railroad and Electric Company, Washington, D. C.; Dr. Ewald Kockritz, Pastor, Bethel Evangelical Church, Evansville, Indiana; Bishop F. D. Leete, Bishop of Indianapolis Area, Methodist Episcopal Church, Indianapolis, Indiana; Dr. James H. Straughn, Area Superintendent, Washington, D. C.; Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions of the Reformed Churches in the United States, Philadelphia,

Penn.; Dr. G. D. Batdorf, Pastor of the First Church of the United Brethren in Christ, Dayton, Ohio; Bishop T. S. Henderson, Bishop of Cincinnati Area, Methodist Episcopal Church, Cincinnati, Ohio; and Rev. Justin Wroe Nixon, Minister of the Brick Presbyterian Church, Rochester, New York.

Over one hundred meetings were held during the week in churches of all denominations, women's clubs, high schools, at the University, theological seminaries, luncheon clubs, ministers' meetings, Y. M. C. A. meetings, men's clubs, church suppers, hospitals and rescue missions. A number of messages were broadcast over the local radio station. An interesting feature was the cooperation of the Jewish synagogues, which invited a number of the speakers to make addresses at their services. Another significant meeting was the mass meeting of employes at the Nash factory, where Dr. Tippy and Mr. Myers were the speakers.

Religion was thus presented to the people of Cincinnati as the supreme reality of life—a spiritual force to be reckoned with, not only on holy days, in churches, cathedrals and synagogues, but in the menial tasks and customary pursuits of every day.

International Conference of Religious Press

Word has been received by the Federal Council of the Churches of the plans for holding an International Christian Press Conference and Exhibit, in Cologne, Germany, August 16-22. The date immediately precedes the Prague conference of the World Alliance for Promoting International Friendship through the Churches. Professor Deissmann and Professor Hinderer have been leading figures in carrying forward the arrangements.

The Executive Committee of the Federal Council authorized the Editorial Council of the Religious Press and the Commission on Relations with Religious Bodies in Europe to be jointly responsible for making arrangements for the American participation.

Cultural Peaks in Contemporary South America

By JOHN A. MACKAY

Former Professor, Universidad de San Marcos, Lima, Peru

ASK you to ascend with me some of the peaks of South American culture.

Not all, alas, of those who have visited South America have been interested in scaling the peaks. Very many have gone there as to a treasure mine or a curio-hunters' paradise. They have gone to speculate or to exploit, and they have been able to do so to their great advantage, or under the lure of the uncommon they have gone in search of rare plants, rare animals, rare people, rare sights, rare archeological remains, rare social, political and religious facts; and they have found them. But how often in their passion for the exceptional have they missed the obvious. They have generally acquired knowledge but too infrequently attained understanding.

Let it be said with utter frankness that South America has become nauseatingly accustomed to the visits and speeches and books of those who have the monomania of the abnormal and sensational, an appetite which can be glutted in other lands besides those beneath the Southern Cross. For, after all, the only things of real intrinsic interest that any land contains are the universal elements in its life and thought, those elements that link it to the main current of spiritual progress, and that constitute at once the harbingers and the dynamic of its future.

I want to refer to four such universal elements in the life and thought of contemporary South America, to four "cultural peaks," as I have called them.

The first is the peak of *International Idealism*. There has developed in South America what Keyserling would call a new ecumenical sense. The most idealistic phrase ever minted by an American statesman is undoubtedly that of the Argentine President Saenz Pena, "America for humanity." A great North American gave democracy its classic definition; a great South American crystallized the function and destiny of true democracy in America.

The international idealism to which I have alluded manifests itself in a variety of ways. It has roots in a great ethnic fact: South America is the world's greatest crucible of race fusion. No race is excluded from entering this crucible on ethnic grounds; where exclusion exists it is due entirely to economic reasons. There is fun-

damentally no such thing as racial antagonism. Inter-marriage between the four ethnic families has gone on and continues to go on.

A second aspect of this international idealism appears in the keen judicial sense South America possesses of international right and justice. Speaking generally, the sanctity of national territory has been a recognized principle and ideal in intercontinental relations in South America. The main problem has been to establish the original boundaries of each territorial division. The application of this principle has given rise to episodes which would honor the history of any continent. After Argentine and Brazil had defeated Paraguay in war, neither of the victors appropriated a square inch of Paraguayan territory. When a serious boundary dispute between Chile and Argentine was brought to a happy issue by the arbitral decision of King Edward VII, these countries raised a statue of the Christ on one of the high passes of the Andes at the foot of the eternal snows, on which they engraved the words: "Sooner shall these mountains crumble into dust than Argentina and Chile break the pact that they have sworn at the feet of Christ the Redeemer."

A little reflection upon this attitude of mind will make clear how it is that South America possesses some of the greatest international jurists, and why it is that the South American republics are consistently opposed to the intervention of one country in the internal affairs of another. From a South American point of view, the great question is not whether such intervention may do good or not, but whether it has any right to take place. It should also be clear that a group of nations which possess so strongly the sense of right and equality will never be satisfied with any kind of continental doctrine or organization which does not admit that equality.

Let me now refer to another "peak," the peak of *Intellectual Comprehensiveness*. A sense of wholeness is a constitutive trait of South American mentality.

The character of the South American press offers a first illustration of what I mean by intellectual comprehensiveness. A great South American daily attempts to give its readers each morning a synthesis of happenings through the world in the last twenty-four hours. I feel safe

in saying that the two great dailies of Buenos Aires publish each morning from three to four times more foreign news than either the New York or London *Times*. One cannot take up one of these papers without looking the whole world in the face. The great headlines have an informational, not a sensational value.

A third "peak" worthy of mention is that of a *New Social Passion*, which has appeared in recent years in South America. In the past, everything, including education, tended to exist for a privileged class. But the socialization of the educational system is rapidly taking place. It is being recognized that the great aim of education is to prepare the pupil for life, not merely for a profession. Great institutions for the education of young delinquents have been organized.

Equally interesting and significant is the youth movement, which first appeared in South America about ten years ago. In its beginning, it took the form of a veritable students' revolution in many of the leading South American universities. The next ten or twenty years will witness many startling changes, as the fires of this great new passion begin to consume the stubble of a withered social order.

Last of all, I wish to refer to the 'cultural "peak" of a *New Spiritual Vision*.

The most venerated figure in Argentine literature, Ricardo Rojas, has given to the world a book called "The Invisible Christ." It takes the form of a dialogue between the author and a bishop. Rojas tells of his spiritual quest. His first effort was to discover among all the collections of religious art an authentic portrait of Jesus. He wandered through the art galleries of Europe seeking the authentic face of Christ, but he came to realize that there was none such. He then sought spiritual satisfaction in philosophy, but found none. Later, in the yogas of the Orient he thought he had found the peace and light he craved, but he woke up to the fact that his religion was of a purely ascetic character. His heart was unsatisfied still. At length he found in the Gospels what he craved. His statement regarding the essence of Christianity is among the loftiest of our time. A Christian, he says in effect, is one in whom the Invisible Christ of souls creates a Bethlehem for his birth and a Calvary for his resurrection. He is one whom Christ animates and who reproduces in his personal life the traits of the great Master. Here is a new phenomenon in South American life, a new mount of vision thrown up by spiritual forces, a vantage ground from which to survey the present dream of the future.

Detours in Religion

(Continued from Page 18)

Another form of foul weather that hinders those who are not traveling by the main road is *tragic disaster*. A doctor was describing to me recently the contrasted experiences of two mothers. Each had lost a little son. That calamity proved a barrier to the religious faith of one mother. She could not understand why her boy had to be taken. She could not believe in the goodness of a God who controlled such events. She is religiously at a standstill.

The other mother can not find with her reason any satisfactory explanation of her calamity. But she is not blocked in her religious life. She is finding comfort in thinking of the things that were lovely, true and of good report in her little son. She is pondering in her heart the amazing influence for good of that short life.

The second mother is coming through her tragic experience so splendidly. "To her Christ is the way, the truth and the life." Where her reason cannot understand the truth, her will holds to Christ as the way, and her feelings

cling to Christ as the life. Some day she will understand.

A third form of bad soul weather which hinders those not traveling by the main highroad to God is *theological fog*. Every thinking person is likely to encounter theological fog in his religious experience. His education in spiritual things frequently does not keep pace with his growth in secular knowledge. He acquires an adult conception of the world of science while his picture of God is still in the nursery stage. When he tries to harmonize the two, he finds difficulty. He begins to think religion is childish, because his own religious experience is still childish. His thinking about God and the Spirit becomes hazy. He enters into a state of doubt or of indifference. An inventory of our young people between the ages of twenty and thirty would reveal the amazing number in this state of theological fog.

The way out for the individual and for society is the way through. The mind of man must not timidly halt its inquiries. It must not stop its

scientific advance. Let human reason continue to ask questions about the assertions of traditional religion. But if the human will sets itself to Christ the way and the human affections cling to Christ the life, our inquiring perplexed contemporaries will come through to clear and satisfying belief in Christ the truth. Mere temporary difficulties of theological phrasing can

not block the progress of disciples on Christ's highroad to God. The radiant presence of a divine personality dispels the fog of definition.

Hear a warning to the careless tourist: "No man cometh unto the Father but by me." Hear a promise to the puzzled but faithful seeker: "I am the way, the truth and the life; no man cometh unto the Father but by me."

Blazing New Trails of Cooperation in Home Missions

North Dakota

CONSPICUOUS success has attended the home missions cooperative enterprise in North Dakota. The Interdenominational Superintendents' Council in that state was organized in 1924, its membership consisting of the Home Missions Superintendents doing work in that area. Six or seven of the major communions are represented in the Council, although two or three of the larger denominations and a few of the smaller bodies have not yet become affiliated with this cooperative enterprise.

At the time the North Dakota Council was instituted a survey was made of the state. Data were gathered and information secured about the location of churches with special reference to overchurching and underchurching. During the three years the Council has been in existence a number of exchanges and consolidations have been made which have reduced competition. Other exchanges and adjustments are being negotiated. During this period, the superintendents have come to know and trust each other and there is no longer that sensitiveness and suspicion that once existed. Furthermore, several mutual exchanges, consolidations and allocations have been made that have strengthened the work in the local communities and released money for work in more needy places. Finally, a fine sense of fellowship has been developed among the leaders of the various churches, increasing in a marked manner the spirit of cooperation. Two organizations, the American Sunday School Union and the Salvation Army, were admitted to membership in the Council at its meeting in Fargo, February 9.

Wyoming

One of the oldest and most active of the State Councils is that of Wyoming, organized in 1923. Here again a survey was made of the state and territory allocated among the denominations. A number of mutual exchanges, mergers and voluntary withdrawals have been made since the Council began its work. Five consolidations and

allocations of fields were made at the recent meeting of the Council which convened in Casper, Wyoming, February 15. There is today, as a result of the work of the Council, almost one hundred percent comity in Wyoming. Only a few places remain where there is overchurching and these, it is hoped, will soon be adjusted. The spirit of cooperation among the leaders in Wyoming is delightful. They are working together in the finest fellowship as Christian brethren.

Wyoming is a real home mission field. Of the total population of 200,000 there are not more than 25,000 connected with the churches. It is a great unchurched state. Underchurching is far more serious in Wyoming than overchurching. The difficulties in the way of church work in the state are quite serious. The distances are great, the population is thinly scattered. The towns and villages are few and far between and as a rule very small. It is impossible to maintain churches in most of them so that thousands of people on the Wyoming plains never see a preacher or hear a sermon. Children are growing up without the gospel, save as a Sunday School missionary may visit their homes once in a great while. Conferences of church leaders for counsel and fellowship are for these reasons not easy of achievement.

Notwithstanding these difficulties, Wyoming has a great future. It is an empire of itself. It has almost 100,000 square miles and is larger than all of New England and Pennsylvania combined. In resources, it is one of the richest states of the Union. The Church has a great responsibility in this important area. The population of this state will presently increase. Additional mineral resources will soon be tapped. Irrigation projects are being contemplated. A wise statesmanship on the part of the Church is needed to make ready a highway in that desert for the Lord.

Colorado

The Colorado Home Missions Council, organized four years ago, met in annual session in

Denver, February 16. This council has been limited in its membership to the denominational executives. It has been a rather loose organization without a constitution or any very definite working principles and with no official recognition by the various denominations represented. This was felt to be a fundamental weakness. The recent meeting planned a complete reorganization of the Council. A constitution and a statement of principles were adopted. The comity principles of the National Home Missions Council were adopted. Provision was made for the enlargement of the membership by including all official representatives of the constituent denominations, such as executives, superintendents, field men, moderators of denominational bodies, chairmen of home mission committees, and others who should be appointed by the denominational bodies.

A very important feature of the reorganization was the provision for the appointment of the members of the Council by the constituent denominational bodies. This will give the Council official standing and lend weight to its decisions. While it is not a legislative body, its decisions are supposed to have the highest binding moral force. It is a gentlemen's agreement which cannot be lightly regarded or easily ignored. The Five-Year Program of Survey and Adjustment of the National Council was heartily commended and a formal invitation was extended to the National Council to cooperate in putting on the survey and follow-up program in Colorado. Preparatory to this, the Colorado Council has been making a county-by-county survey which will very largely meet the requirements of this Five-Year Program. The spirit of cooperation, so pronounced at the Cleveland Conference, seems to have reached the Rockies and to be showing itself in the Colorado Council. An increasing interest is being shown in cooperative projects and the reorganization of this Council will work out for the advance of the interdenominational program in Colorado.

New Hampshire

New Hampshire will be the first state to put on the Five-Year Program of Survey and Adjustment suggested by the National Church Comity Conference, and approved and authorized by the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches of Christ in America. The movement is already under way in that state. The Interdenominational Commission of New Hampshire is well along in a state-wide survey. Representatives of the three National Councils

and the Institute of Social and Religious Research met with the Interdenominational Commission of the state on March 5, at which time the program was launched in complete details. The survey will be pushed to completion as rapidly as possible, at which time there will be called a state conference to consider the findings of the survey and plan for the follow-up process of making the indicated necessary adjustment.

Pennsylvania

The Comity Commission of the Pennsylvania State Council of Churches met in Harrisburg February 21. The Executive Secretary of the Home Missions Council reported on the Cleveland Conference and presented the Five-Year Program of Survey and Adjustment. This program was heartily approved by the Commission and steps were taken to put it on in Pennsylvania. A Committee of Arrangements for the survey was appointed, with power to proceed with the entire program of survey and adjustment, as outlined in the Cleveland Conference. A finance committee was appointed to secure funds to cover necessary expenses. The survey will be conducted county by county, will cover the entire state and will be completed, if possible, by fall. A state conference will then be called to meet at Harrisburg to consider the findings and make further plans for adjustment; to correct any indicated mistakes of overchurching, underchurching or inadequate churching within the state, and to plan for a consistent and persistent follow-up program in the interest of comity and cooperation among the denominations.

WILLIAM R. KING.

Silver Bay, 1928—Two Open Dates

The Silver Bay Conferences scheduled for the summer of 1928, include:

The Student Y. W. C. A., June 19-28.

The Missionary Education Movement, June 29-July 10.

The Community Y. W. C. A., July 19-29.

The Eastern Summer School of the Y. M. C. A.—1st half, July 20-August 30. 2nd half, August 3-17.

The Vacation Conference, under the auspices of the Silver Bay Association, August 17-29.

Bible Conference of the Brethren, August 18-28.

The Annual Conference on Human Relations in Industry, August 30-September 2.

Two open dates remain, namely: June 10-19 and September 3-10. Organizations interested may write to Charles R. Towson, 79 Leonard Street, New York City.

The Student World

Princeton Conference on Religion

TWO hundred college presidents, deans, professors, and headmasters met as guests of Princeton University, February 17-19, to discuss religion among college men. It was generally agreed that undergraduates had a keen interest in religion, despite their apparent indifference toward the Church as an institution. Dr. Cutten, President of Colgate University, describing this attitude on the part of students, said: "Youth is just as religious today, if not as pious."

The majority of college students, in the opinion of President Ernest H. Wilkins of Oberlin College, are not much concerned about religion. Eight hundred out of every one thousand men on the campus, according to President Wilkins, are to be thus classified. Describing the typical member of this particular group, President Wilkins said:

"He spends hours in talking—in twos, in threes or in larger groups—and his talk very soon takes on group coloring and group conventions. He talks about other men, other fraternities, other colleges, about college events, past or future, about every phase of athletics, about his courses, about his profs, about some particularly keen or racy book, about college politics and college scandals, about jobs, about women.

"Once in a while, after some special stimulation, he talks about religion—but not often. His days are crammed, jammed full with all he asks of life. From his point of view, why should he talk about religion, or think about it? What he feels about it is something like this:

"Religion is all right—it used to mean a good deal—there's something in it, all right—but it simply isn't done, in college. Chapel is a bore. I don't think much of the Y. M. C. A. bunch. And science has proved that a lot of it is all wrong, anyhow. Did you hear what the sociology prof said?"

"And yet, beneath it all and through it all, there runs an undercurrent of unselfish desire to do things that are worth while, to improve conditions on the campus, to improve conditions, by and by, when you get a whack at them, in the city, the country, the world. I should like to bear witness to the fact that fairly extensive and intimate contacts with college men in recent years have given me an increased confidence in their native idealism. And I must confess that the college, in my opinion, is not adequately maintaining and developng that idealism.

Such, or something such, is the typical member of the collegiate majority."

It was repeatedly declared, and the point was especially emphasized by Dean Hawkes of Columbia University, that the undergraduate of today is not particularly interested in academic discussions regarding theological and doctrinal matters. "Twenty-four years ago," said Dean Hawkes, "religion was accepted first and found out afterward. Now it is being found out about first—and not always accepted. But when it is accepted, it is a better faith; a faith of knowledge rather than a faith of ignorance."

It was felt by many of the delegates that religion was too often side-tracked by college administrations. The irreligious attitude of faculty members was also declared to be in part responsible for a like attitude on the part of students. "We are not religiously impressed by the chapel utterances of a faculty member known by the students to be irreligious in his personal life," said an undergraduate from Yale University.

In closing the conference, President Clarence L. Little of the University of Michigan condemned what he termed "mediaevalism in religion." "Youth," said Dr. Little, "has a real, human and lovable attitude toward Christianity. But this same youth cannot be expected to rally to the support of churches whose members talk one way and act antithetically or to the support of a clergy which spends much of its time bickering over 'dry bones of theology'."

Reports of various discussion groups on university worship, the place of religion in the curriculum, and the work of the extra-curricular religious organization were received.

Youth Objects to Naval Increase

A large section of the Christian youth of America, through the International Council of Religious Education, has expressed the hope that President Coolidge would reduce the naval building program now pending in Congress "to the lowest possible minimum."

The memorial addressed to the President, as adopted by the representatives of the youth organizations of thirty-nine denominations, reads:

"We deeply deplore any tendency toward a policy of a competitive naval program. We urge upon you and the Congress that the promotion of friendship and goodwill among the nations, which all good citizens desire, shall be

encouraged by the strict limitation of any naval program which may be justly interpreted as unfriendly, or as a preparation of war.

"We express the belief that a great majority of the Christian young people of the United States desire that our Government, to which we affirm our loyal allegiance, shall take a definite and positive position for peace under your leadership."

An International Debating Tour

The Bates College Debating team is turning its gaze toward international horizons. In mid-May the Bates forensic artists will sail from San Francisco on a world debating tour. They will go first to Honolulu, then to the Philippine Islands, New Zealand, Australia and South Africa. From Capetown the team will proceed up the West Coast of Africa through the Suez Canal, the Mediterranean Sea, the Straits of Gibraltar and on up to England, where they will sail for New York.

The first intercollegiate debating team ever to cross the Atlantic was in 1921, when Bates sent a team to England. In 1925, a second team went across to meet seven of the oldest and strongest universities of Great Britain. Last year, debating teams were sent to the United States from Sidney, Australia; Cambridge University and Oxford Union. The proposed world tour will now establish a new debating precedent.

The chief value of such a project is not to be found in its argumentative benefits but rather in the enlarged world outlook to which the young men comprising the team and the thousands who will listen to their debates, will fall heir. In South Africa, for example, race relations will be discussed. In the Orient, it is hoped that the relations between America and Asiatic countries may be made a subject of inquiry and discussion. These students, though young and somewhat inexperienced in world affairs, are nevertheless among those who will shape the axis on which the world of tomorrow will turn. It is important, therefore, that they shall have an international viewpoint founded upon fact and authenticated by experience.

It is hoped that the precedent about to be established by Bates will presently become a practice indulged in by university groups the world over.

Virginia Institute on Christian World Education

The faculties of colleges and universities in the State of Virginia cooperated in a striking way with the Christian World Education Institute organized throughout the state during

February by Forrest Brown, State Student Secretary of the Y. M. C. A., and Charles H. Corbett, Secretary of the Christian World Education Committee of the Council of Christian Associations.

Not only were the speakers invited to address convocations and chapel services, but professors of the social sciences and of religious education opened their regular classroom hours for lectures by the visiting speakers. Each campus was visited by a team of speakers who were specialists in their various subjects of Foreign Relations, The Church Enterprise Abroad, Industry, Interracial Relations and Prohibition. In addition to convocation and classroom lectures, open forums, faculty and student lunches, small group meetings and personal interviews were arranged.

The colleges visited included state institutions, denominational schools and leading universities and the Virginia Union University (colored).

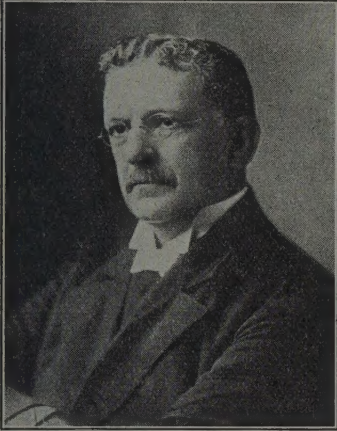
The organizations represented by speakers were: The Federal Council of the Churches, the Fellowship of Reconciliation, The Council of Christian Associations, the Intercollegiate Prohibition Association, the National Council for the Prevention of War, the Friendly Relations Committee, the Interracial Commission, and the Washington Bureau of Education. Several professors participated, including Professor Latourette of Yale, Dr. S. C. Mitchell of Richmond, and Baron Alexander Von Meyendorff of the London School of Economics. The Federal Council of the Churches was represented by Rev. James Myers, Industrial Secretary, who spent ten days in Virginia and visited five colleges. The final address of the Institute was given in the City of Richmond by the Hon. Theodore Marburg of Baltimore.

Talking It Over With the Students

James Myers, Industrial Secretary of the Social Service Commission, spent the first week in March touring through some of the New York State colleges under the auspices of the State Student Y. M. C. A. He visited Union College, Syracuse University, Hobart College and Colgate University, speaking in chapel assemblies on the Students in Industry movement and lecturing on a Scientific Approach to Labor Problems before classes in economics and social sciences, engineering, etc. He addressed open forums and had many personal interviews with students, both in regard to the Students in Industry movement and vocational opportunities in industry, and in social and religious work.

Federal Council Tenders Luncheon to Bishop Wilson

THE Administrative Committee of the Federal Council of Churches tendered a luncheon to Bishop Luther B. Wilson at the Town Hall Club, New York City, March 7, upon the occasion of his retirement as Bishop of the New York Area of the Methodist Episcopal Church, which is to take place at the coming General Conference.



BISHOP LUTHER B. WILSON
man of the Administrative Committee of the

Dr. John A. Marquis, Chairman of the

Federal Council, expressed, on behalf of the Council, his deep appreciation of Bishop Wilson's many years of service in the New York Area, a service that had extended far beyond the limits of his own parish and that had included many conspicuous acts of courtesy and cooperation with respect to the cooperative movement among the churches.

The importance of Bishop Wilson's ministry to the Church at large was also referred to by Dr. S. Parkes Cadman, who expressed the hope that the guest of the occasion would yet be privileged to spend many more happy years in the shepherding of souls, despite his approaching retirement. Bishop Wilson, in response, spoke of the progress that had been achieved in the realm of science and religion during his residence in New York. Cooperation among the churches was lauded by Bishop Wilson as one of the signs of spiritual progress.

The Passing of Two Distinguished Church Leaders

Miss Mabel Cratty

THE Christian world has suffered a severe loss in the sudden death, on February 27, of Miss Mabel Cratty, for the past twenty-two years General Secretary of the National Board of the Young Women's Christian Association. Miss Cratty, with an amazing capacity for administration, directed the work of 1,300 local branches of the Y. W. C. A. in the United States, involving a total membership of 600,000 members. In addition, she shared in the administrative responsibility of directing the work of 110 secretaries in 13 foreign countries. Many other organizations, including the Federal Council of the Churches, the National Social Work Council, the Council of Christian Associations, the World Committee of the Y. W. C. A., and the World Student Christian Federation were benefited by her advice.

Miss Cratty's relationship with the National Board of the Y. W. C. A. was almost coincident with the life of the Federal Council. This is not only the case as to the number of years of service, but also in the matter of relationship between the two boards. From the very beginning, the Y. W. C. A. has placed itself at the disposal of the churches as their servant, and the Federal Council has always enjoyed deep relationship in this service. Miss Cratty has represented the Y. W. C. A. on the Administrative Committee of the Council since 1916, and has been one of its

most faithful members and wisest counsellors.

Bishop Ethelbert Talbot

Rt. Rev. Ethelbert Talbot, who died on February 27, was a member of the Federal Council, from its organization in 1908, and also a member of the Executive Committee since that date. At various times he had been a member of the Commission on Evangelism, the Commission on Relations with Religious Bodies in Europe, and of the Committee on Ecumenical Conference.

Bishop Talbot belonged to all the churches, was beloved by the entire constituency of the Federal Council because of his broad, generous and sympathetic brotherly spirit, and was appreciated equally for his wise counsel and advice. Up to very recent times, he had been one of the most regular and faithful attendants at the Annual and Quadrennial Meetings.

Bishop Talbot was far more than an official representative of his communion. He was the personal embodiment of Christian unity in his own personality. While he refrained from any polemical attitude in his desire that his own communion should enter into full fellowship with the other churches and with the Federal Council, he accomplished more by his persuasive example; and this can, under any circumstances, be said, that the other communions have had their sense of appreciation of the Protestant Episcopal communion deepened because of its visualization in the personality of Bishop Talbot.

International Goodwill

(Continued from Page 16)

The Churches and the Naval Building Program

The visit to the White House by a group of representative churchmen, on February 27, to urge disarmament upon the President, came as a climax to the widespread reaction among the church people of the country to the Navy Department's proposal for the construction of 71 war vessels at an estimated cost of \$740,000,000.

It will be recalled that the Federal Council of the Churches, at the meeting of its Executive Committee in Cleveland on January 24, deprecated "a great naval building program, not primarily because of the vast sums involved, grave as this objection is, but because it moves in the direction of international distrust rather than of international agreement."

Prior to and following this action of the Federal Council, many state and city councils of churches, ministerial associations and a large number of individual congregations began registering their protests against the Navy Department's program. A sheaf of the resolutions adopted by these various bodies was presented to the Honorable Thomas S. Butler, Chairman of the House Naval Committee, on February 20. To indicate something of the temper of the Church at large on this question it is only necessary to recall that the following organizations, among many others, took a positive stand against the proposed naval building program:

Committee on International Relations of the Sacramento Federation of Churches and the Sacramento Ministerial Association
 Reformed Presbyterian Church, Committee on International Relationships
 Representatives of Youth Organizations of 39 Protestant Denominations
 Portland, Oregon, Council of Churches
 Buffalo, N. Y., Council of Churches
 Lynn, Mass., Inter-Church Union
 The National Council of the Protestant Episcopal Church
 Executive Board, Philadelphia Federation of Churches
 Executive Committee, California State Church Federation
 Ohio State Pastors' Conference
 Board of Directors of the Greater Boston Federation of Churches
 World Relations Committee of the Minneapolis Church Federation
 Toledo, Ohio, Ministers' Union
 Chicago Church Federation
 Committee on International Goodwill of the Greater New York Federation of Churches

Executive Committee, Board of National Missions of the Presbyterian Church in the U. S. A.
 Youngstown, Ohio, Ministerial Association
 Executive Committee of the Federation of Churches of Rochester and Monroe County, N. Y.
 Grinnell Conference of Ministers and Laymen
 Executive Officers of the General Synod of the Reformed Church in the U. S.
 Ministers of New Bedford, Massachusetts, and Vicinity
 Commission on International Relations of the Pennsylvania State Council of Churches
 Massachusetts Federation of Churches, Executive Committee
 Representatives of Board of Education of the Maine Conference of the Methodist Episcopal Church
 Dayton, Ohio, Ministerial Association
 Executive Committee of the Toledo, Ohio, Council of Churches
 Pastors' Union, City of Detroit, Mich.
 President, Norfolk, Va., Ministers' Union
 Executive Committee of Federation of Women's Church Societies, Hyde Park, Massachusetts
 Ministers of the Wichita, Kans., Council of Churches
 Piqua, Ohio, Ministerial Association
 Moderator, Reformed Presbyterian Church
 Bridgewater, Conn., Council of Churches
 Commission on International Relations, National Council of Congregational Churches
 Executive Committee, Church Federation of Los Angeles, California
 Council of 12 local Federations of Women's Church Societies in New England
 Committee on Social Service of Methodist Episcopal Church, South

The church press was quick to see the dangers to world justice and peace in this contemplated expansion in naval armaments. Here are excerpts from a few religious publications:

"These professional experts, trying to grip the steering wheel of the state, though smitten with blindness, are among the most dangerous figures loose in the world today."—*Christian Advocate*, February 8, 1928.

"It begins to appear as if the enthusiastic support of the House Naval Committee of a program for a real steel navy instead of a paper one is not to receive the enthusiastic endorsement which may have been anticipated. . . . A recent woman's conference on the Cause and Cure of War, in Washington, took a strong stand for peace and against the proposals of the House Naval Committee. . . . The people should speak out against the big navy program."—*Presbyterian Advance*, February 2, 1928.

"The recent proposal to enlarge our Navy, a proposal that involves an expansion unequalled in time of peace in all our history, has been received with astonishment, not to say dismay, both at home and abroad. . . .

"There are those who see in it (the naval building program) the influence of the war party in our na-

tion, combined with those who stand to profit by armed strife, and feel that it is a long stride toward militarism."—*Wesleyan Christian Advocate*, February 4, 1928.

"We should thank God for statesmen fearless enough to risk being dubbed unpatriotic when men in uniform are beating the tom-toms and making faces at friendly nations."—*Reformed Church Messenger*, January, 1928.

"Is it not true that military prowess always has been and always will be a menace to peace? Are we willing that the United States should be caught in that trap? Is it not rather the part of the United States at present to accept the Briand proposal and to lead in the crusade for the judicial settlement of disputes, and will not the adoption of this program stultify our idealism, vitiate our purpose and nullify our efforts?"—*The Christian Leader*, January 4, 1928.

"Have the statesmen who are considering voting such a proposal realized what it means to the other nations of the world? Every ship that we put on the high seas means another ship from Japan, or France, or Italy, or England, countries already crushed by the burdens of the last war. It means that the working classes of those countries, already overloaded with taxation, have still other burdens to bear. How can we talk of international goodwill and Christian fellowship?"—*The Christian Register*, February 2, 1928.

The Commission on International Justice and Goodwill of the Federal Council of the Churches, on February 9, declared its belief:

"That the adoption of the proposed naval building program is untimely and would make our nation appear insincere in its offer to negotiate treaties to renounce war as a measure of public policy.

"That the entire movement for world justice and peace, based on mutual confidence, goodwill and international cooperation in constructive peace measures, would be seriously jeopardized by the adoption of the proposed enlargement of the American Navy.

"That no adequate reason has been given to the country for the necessity for the proposed large increase in our Navy.

"That whatever measure may be finally adopted, it should by all means authorize the President to suspend or limit the construction ordered, whenever in his judgment such action would secure corresponding action by other nations, and should not include a time limit for completing the program."

It is a matter of considerable gratification to those who are committed to policies of international disarmament that the House Naval Affairs Committee has recommended to the consideration of Congress, not the 71 ships advocated by the Navy Department at an approximate cost of \$740,000,000, but the considerably

modified program of 15 cruisers and a single aircraft carrier, at about one-third of the cost originally proposed.

Moreover, the bill in its amended form, provides that "in the event of international agreement for the further limitation of naval armament to which the United States is signatory, the President is hereby authorized and empowered to suspend in whole or in part any of the naval construction authorized under this act."

The Proposed Greek Debt Settlement

A plan has been worked out between our Government and that of Greece for the fulfillment of our wartime obligations to that country. It provides at the same time for the repayment of her debt to us on the usual sixty-two year basis.

The amount now proposed for the new loan is \$12,167,000, all of which is to be used by the "Refugee Settlement Commission", of which our well-known international lawyer, Mr. Charles B. Eddy, is Chairman. It is expected that this sum will enable the Commission to complete its work of settling the 1,400,000 refugees that were forced to leave Smyrna under such terrible circumstances in 1922.

It is hoped that Congress will take prompt and favorable action. Such action has been recommended by President Coolidge in a recent special Message to the Senate.

Let Us Magnify Our Churches

Let us pay tribute also to the Church.

The race needs religion. It needs the ministry of saintly men and women. It needs prophets and makers of ideals. It needs meditation. It needs seekers after spiritual truth as well as scientific truth. The greatest scientists have found their faith deepened as their microscopes became more powerful and their telescopes reached farther and farther out into the starry universe. Each discovery leads to new mysteries, and reverence grows as curiosity carries man further in his search for the eternal. Down through the ages the Church has nourished ideals of service and brotherhood. Its ministers have been the friends of the ignorant, the sick, and the weak.

Character-culture cannot leave God and the Church out. Let us magnify our churches.

JOY ELMER MORGAN,
Editor, *The Journal of the National Education Association*.

Some of the Best New Religious Books

The Impatience of Parson

By H. R. L. Sheppard. Doubleday, Doran Co. \$2.00

AN arresting volume, written at white heat, pulsating with an impetuous passion for a Church which will be more in accord with the spirit of Christ and more effectual in revealing Him to the world. The book sustains an intense interest in the reader; it has that quality, all too rare in treatises on religion, which makes one sit up nights rather than lay it down unfinished. This may seem at first like an exaggerated statement, but hardly so when one learns that the volume reached a sale of 50,000 copies in Great Britain in three weeks—an almost unprecedented thing for a distinctly religious book.

The author reveals a surging discontent with his Church, as he now sees it—with the emphasis on forms and creedal statements, the appeal to fear and superstition, the barriers to fellowship with members of other communions, the lack of conscience about social ills, the concern for worldly prestige.

While much of the volume is concerned primarily with the Church of England; most of it is equally applicable to other bodies, and in America as well as in England.

Adventure

By Burnett H. Streeter and Others. Macmillan, \$2.00

Alike in the three fields of science, morals and religion, a dynamic and adventurous quality is shown by these writers to be characteristic of the thinking of today.

Out of his experience in chemistry and physics, one of Canon Streeter's associates (Alexander S. Russell) concludes that in the great scientific discoveries, imagination and bold experiment are as essential as painstaking and critical observation. Another of the writers (Alexander Macmurray) insists that faith—by which is meant a practical attitude of the will, "a way of acting in the face of our ignorance"—is indispensable to scientific knowledge.

Of Canon Streeter's own studies, the first deals with morality, the general discussion being made concrete by an examination of the ethics of sex.

In his treatment of Finality in Religion, he treats the Incarnation as an emergence of the Divine on the plane of history which is, in a true sense, final, while at the same time it is the inauguration of an era of creative spiritual activity which admits of no finality. The finality of Jesus, in other words, is of the kind which makes it dynamic for future advance.

Science and Human Progress

By Sir Oliver Lodge. George H. Doran Co., \$2.00

One of the foremost scientists of our day invites us, in these lectures, to "take a survey of the universe from the point of view of modern science," and a thrilling excursion it is. One returns with an immensely enhanced view of life's glory and wonder.

Especially should this volume be read by those who fear that modern science may rob us of religious

faith. For here is one who, approaching every problem in a scientific temper, concludes that the universe cannot be understood without the assumption of spiritual realities.

Changing Foreign Missions

By Cleland B. McAfee. Fleming H. Revell, New York, \$2.00

Frankly recognizing that foreign missions are now at a critical period of development, Dr. McAfee shows that to a large extent their present problems have been created by their own past achievements. He also makes it clear that the missionary enterprise, as the *world* aspect of the Christian movement, has a significance for our own day that it never has had before. He argues, in a most convincing way, that the missionary movement is urgently demanded for the well-being of the churches themselves, just because it represents the most distinctly Christian phase of the Christian program and most clearly requires the undergirding of definite Christian convictions.

Prohibition: Its Economic and Industrial Aspects
By Herman Feldman. Appleton, New York, \$2.00

This volume fills a long-felt need. It presents us with the best obtainable statistical evidence, free from bias, about the working out of prohibition.

The notion that prior to the submission of the Eighteenth Amendment the consumption of alcohol was decreasing in this country is demolished. The conclusion is reached that prohibition has given a pronounced stimulus to the consumption of ice-cream, milk and soft drinks. The great increase in cigarette consumption is not found to be connected with prohibition. A decrease in industrial accidents and in "blue Mondays" and in troubles due to drunkenness in industry is indicated. It is also regarded as probable that the increase in ownership of homes, radios and the lower priced automobiles is related to the coming of prohibition.

About Ourselves

By H. A. Overstreet. W. W. Norton Co., New York, \$3.00

The head of the department of philosophy at the College of the City of New York applies to problems of human conduct the knowledge gained by recent advances in psychology.

The book deals, not with abnormal cases, but with average normal folks like "us"—who want to understand ourselves better and thus be able to make better use of our capacities. The fears and prejudices, the depressions and self-conceits, the inner conflicts and repressed desires, and the other psychological states that prevent us from being our full normal selves are examined in a way that makes it easier for us to do the necessary mental and emotional reshaping.

Christ at the Round Table

By E. Stanley Jones. Abingdon Press, \$1.50

This book, by the author of "The Christ of the